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ABSTRACT

The permeation of gospel values into the entire curriculum is a mandate for the Catholic school. Permeation involves viewing, articulation, and evaluating content, methods, structures, and relationships through the eyes of faith. This guide provides methods, background, and resources to use in value permeation of classroom content. There are four chapters in the guide: (1) Methodology; (2) Resources for Social Studies; (3) Resources for Science; and (4) Resources for Literature. A summary of topics and a bibliographic list of references also is included. (DB)

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A BEGINNING:

Resource Book for Incorporating Values and Church Teachings in the Catholic School Curriculum

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by Sister Mary Leanne Welch, PBVM

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INTRODUCTION

"I have come that they may have life and have it to the full" (John 10:10).

Permeation and Church Teachings

"The Catholic schools seek to permeate every educational experience within the guidance of the school with the message of love and the vitality of Christ's presence. Permeation flows from the faith of the believing community of the school and is not considered an artificial activity added on to the educational enterprise" (McDermott, p. 58).

Permeation of gospel values in the Catholic school entails many aspects which have been described or referred to in church documents *(The Catholic School, To Teach As Jesus Did, Declaration on Christian Education)*. Permeation means:

attaining knowledge plus acquiring values and discovering truth;

acknowledging the valid contribution which can be made by academic subjects towards the development of a mature Christian;

enriching and enlightening human knowledge with the data of faith;

discovering and becoming aware of truth which leads to the discovery of truth itself;

integrating faith and life in the person of the teacher (not only by word but also by every gesture of their behavior);

leading pupils to integration of life and faith, i.e., being a living witness to God's love for all by one's actions;

allowing Christ to be the teaching center of the school;

having the courage to follow the consequences of the school's uniqueness as a Catholic school;

enabling students to discern in the voice of the universe the Creator whom it reveals and, in the conquests of science, to know God and (people) better.

basing each decision and aspect concerning the school on the gospel of Christ and teaching students to do the same for their individual lives.

Permeation affects the whole of the school. O'Neill states that permeation affects the curriculum, methodology, and intentionality of the teacher and school. ***Vision and Values*** lists three levels which must be affected by the values: organizational, interpersonal, and classroom or instructional.

Moral Development

The moral development strand within the Catholic school greatly enhances the development of values in all areas and is a critical part of permeating the entire curriculum with gospel values. It recognizes that each person is a loved and loving being who desires to know right and to act rightly, i.e., to live morally, which is to interact rightly with God, self, others (interpersonally), creation, and society.

Knowledge and a Christian environment help persons become moral. The knowledge is the content and processes necessary to know the role of conscience, to understand and apply the norms of church teachings and the gospel in forming one's conscience and in making moral decisions. The Christian environment assists by providing models and examples for moral living. It fosters social life patterns and structures that respect freedom and invite and enable moral living. It promotes an environment in which to grow in applying the knowledge and processes learned in one's own living.

Therefore, in assisting in the development of moral students, the school should consider what is taught, how it is taught, and what the environment is in which it is taught. These aspects can be considered under the topics of:

Content (e.g., religion, guidance, science, social studies, literature,...)

Methods (e.g., moral dilemmas, infusion process, vision and values, decision-making process,...)

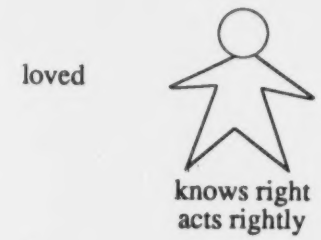
Interpersonal Relationships (e.g., peer models, student-student interaction, teacher-student interaction, teacher-teacher interaction, parent community,...)

Structures (e.g., school organization, policies, programs, scheduling,...).

Within the school, the processes of moral development form life patterns which encourage and enable the student to grow as a loved and loving being who knows right and acts rightly. (See Diagram 1, p. 5)

Diagram 1

MORAL EDUCATION IN THE CATHOLIC SCHOOL



lives morally: interacts — God, self, others, creation, society

Christian Community

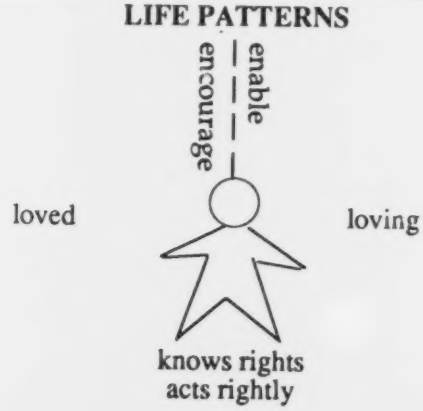
KNOWLEDGE + **CHRISTIAN ENVIRONMENT**

Content and Processes — Model
Role of conscience
Formation of conscience — Apply
Moral Decision Making
Church teachings & gospel

School

WHAT IS TAUGHT?		HOW IT IS TAUGHT?		WHAT IS THE ENVIRONMENT?
CONTENT	METHODS	INTERPERSONAL		STRUCTURAL
religion	moral dilemmas	peer models		scheduling
guidance	infusion	S ↔ S		policies
science	Vision/Values	T ↔ S		programs
social studies	decision making	T ↔ T		school
literature	parents			organization

LIFE PATTERNS



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What Permeation Is

The intellectual aspect of permeation has been described as follows: "Intellectual development and growth as a Christian go forward hand in hand. As students move up from one class into the next, it becomes increasingly imperative that a Catholic school help them become aware that a relationship exists between faith and human culture. Human culture remains human, and must be taught with scientific objectivity. But the lessons of the teacher and the reception of those students who are believers will not divorce faith from this culture; this would be a major spiritual loss. The world of human culture and the world of religion are not like two parallel lines that never meet; points of contact are established within the human person. For a believer is both human and a person of faith, the protagonist of culture and the subject of religion. Anyone who searches for the contact points will be able to find them. Helping in the search is not solely the task of religion teachers; their time is quite limited, while other teachers have many hours at their disposal every day. Everyone should work together, each one developing his or her own subject area with professional competence, but sensitive to those opportunities in which they can help students to see beyond the limited horizon of human reality. In a Catholic school, and analogously in every school, God cannot be the Great Absent One or the unwelcome intruder. The creator does not put obstacles in the path of someone trying to learn more about the universe he created, a universe which is given new significance when seen with the eyes of faith." (Religious Dimension, #51.)

For the purposes of this book, therefore, permeation of gospel values is defined as allowing the values and beliefs of our faith to direct us in each aspect of living. It is viewing, articulating, and evaluating content, methods, structures, and relationships through the eyes of faith, i.e., synthesizing culture and faith, faith and life.

To aid in this synthesis, this book provides Catholic school teachers with methods, background, and resources to use in value permeation of classroom content.

Summary

1. Permeation of the entire curriculum with gospel values is a mandate for the Catholic school.

2. Permeation of gospel values is well documented in church writings.

3. The processes of moral development form life patterns which encourage and enable the student to grow as a loved and loving being who knows right and acts rightly.

4. Permeation is viewing, articulating, and evaluating content, methods, structures, and relationships through the eyes of faith.

5. This book provides methods, background, and resources to use in value permeation of classroom content.

Endnotes

Edwin J. McDermott, SJ, "Distinctive Qualities of the Catholic School," *NCEA Keynote Series,* p. 58.

"Collaborators with Parents," Address of Pope John Paul II to Educators in New Orleans, *The Pope Speaks,* (32:4, 1987), p. 342.

The Catholic School, NCCB, #9, 38-48, 66; *To Teach As Jesus Did,* NCCB, #102-106; "Declaration on Christian Education," *Documents of Vatican II,* Walter M. Abbott, SJ (General Editor), pp. 634-655, #8.

Vision and Values, Carleen Reck, SSND, p. 68.

Religious Dimension of Education in a Catholic School, Congregation for Catholic Education, (Rome, 1988).

1. METHODOLOGY

"Go into the whole world and proclaim the gospel to every creature" (Mk 16:15).

Resources on Knowledge and Methodology

This chapter provides the Catholic school teacher with methods for permeating classroom content with gospel values. Many resources already exist for this purpose. Among those which assist with knowledge are:

Scripture
Encyclicals
Documents of Vatican II, especially "Church in the Modern World"
Pastoral Letters
National Catechetical Directory (Sharing the Light of Faith)
NCEA's Keynote Series
Participation in the Rite of Christian Initiation of Adults program
Course work in scripture/theology/church teachings

In addition to increasing knowledge, teachers should reflect upon and internalize the content, teachings, and values. Teachers should build time into their life patterns for this reflection, be it a few minutes daily or a longer period less often, to assure that internalization takes place. In this way, as the teacher works to permeate the curriculum through use of specific methods, he/she will have a rich and personal base upon which to draw.

Teachers also should focus on the methods they use to permeate the curriculum with values. Resources, which can assist teachers with this aspect of incorporating gospel values, are:

NCEA, *Vision and Values*
NCEA, Keynote #9, "Curriculum in the Catholic School," (especially pp. 23-24, 52)
NCEA, Keynote #12, "Methods of Teaching in the Catholic School," (especially pp. 3-11)
NCEA, Keynote #6, "Student Moral Development in the Catholic School," (Chapter 4).
Infusion: Curriculum Training Workshop.

Publishing companies have begun providing separate gospel value supplements for textbooks. These materials are very beneficial to teachers if they include: highlighting of gospel values; brief quotes and identified resources from church documents regarding the value/concept/issue that

is being taught; and activities that help students internalize the values. Since publishers respond to teacher requests, teachers should make known their needs and desires in regard to commercially-prepared materials.

Specific Strategies for Incorporating

In addition, specific strategies exist to incorporate gospel values into lessons and into units. One of each is described.

Kealey lists eight steps which can be used to integrate a value into a classroom lesson:

1. Teacher selects content
   -determines skills to be used
   -discovers value contained in content
2. Teacher ensures students know the skill
3. Students apply the skill to discover content
4. Teacher leads students to discover the value
   (Ex.: talk about reconciliation and see what it means)
5. Teacher recalls the Christian dimension of the value
6. Students reflect on the value issue
7. Students share reflection with others
8. Teacher challenges students to live the value daily.

One strategy which helps with incorporating gospel values into units is the process of developing design plans or "Personalizing the Text." This method can be used whether one uses a curriculum guide or a specific text as a core resource. It is especially helpful in developing interdisciplinary units.

"Personalizing the Text" incorporates five major stages, three of which may intertwine with each other in actual implementation.

The first stage is that of **LAYING THE GROUNDWORK**, when the teacher identifies four aspects of the unit to be taught:

1. The concepts/skills to be developed/emphasized
2. The content or topic to be taught
3. The specific gospel values which will be incorporated
4. The assessment procedure used at the end of the unit.

The assessment procedure is determined at this point so that all activities, input, and processes which become part of the unit will be aimed at assisting students to succeed with the assessment. It is also vital that assessment incorporates the values emphasized in the unit when appropriate and goes beyond the knowledge and comprehension level to include higher-level thinking processes.

Stages two, three, and four may be planned and implemented sequentially or intertwined. In actual implementation, intertwining probably will be most frequently used.

Stage two is **setting the environment for motivation** and involves planning activities, which can include identifying the pupils' background knowledge, using prediction guides which focus on concepts/skills and values, building vocabulary and language development for concepts/skills

and values, or using advanced organizers and structural overviews which present major concepts and values. Activities such as webbing, semantic mapping, brainstorming, and small group discussions also can be used to integrate concepts and values in this stage.

The third stage **instruction**, centers on teaching the concept/skill incorporating the value and can use strategies such as those suggested by Kealey for a specific lesson. A teacher can build on the strategies given in the teacher's guide or resource book, using teacher questions, student questions, student interaction, classroom presentation, film, video, or other media to convey the necessary concepts and values. Within this part of the lesson, the teacher and/or students identify and examine the gospel dimension of concepts and issues that are part of the unit.

Stage four is **guidance**, assisting students in their interaction/ internalization of the concepts/skills and values. This can involve reading of the text with purpose questions set by the teacher and/or students, using study guides or other study methods which highlight the important concepts and values, discussing questions worded to relate concepts and values,utilizing decision-making skills or problem-solving steps, role playing, interviewing, public speaking, writing, having students explore the consequences of decisions based on a particular value, or other activities. The guidance stage also can include assisting students with reviewing the material and teaching them how to study it.

Stage five, **independence**, asks students to apply the concepts and values which they learned. This also can be the assessment for the unit. Activities in this stage can be very similar to those above, with the expectation that they be accomplished without teacher guidance. These activities also can include asking students to transfer their knowledge/skills concerning the concepts and values to new situations or problems.

At some time during the unit, students should be asked to share their own values in regard to the topic/issue. This sharing may affirm their own values, cause them to evaluate or be challenged by someone else's values, or cause them to think in a new way concerning the values and issue.

A format which helps in organizing the process of personalizing the text is shown in Diagram 2. A checklist to assist the teacher in evaluating the unit is in Diagram 3.

Lead Teacher _____ Grades _____ Date _____

Theme/Unit _____ Subject _____

Concept(s) _____

_____

Gospel Value(s) _____

_____

Teacher Activities	Student Activities	Mode	Materials	Comments/Critique

* in columns indicate activities which incorporate gospel values

Assessment _____

Diagram 2

Diagram 3

INSTRUCTIONAL PLANNING CHECKLIST

1. _____ Does the unit build on and/or account for *students' previous knowledge?*

2. _____ Has the unit been based on *gospel values?*

3. _____ Have the *gospel values* been included both in *teacher* and *student activities?*

4. _____ Have different *levels of thinking* been included?

5. _____ Have students had a chance to *listen, speak, read, and write* throughout the unit?

6. _____ Have students been involved with varied *learning styles?* (Use of manipulatives, concrete objects, realia/artifacts, ...)

7. _____ Have *handicapped* students been included in activities (if applicable) and in the content (if applicable)?

8. _____ Have *global awareness* and *multicultural/nonsexist* viewpoints been incorporated?

9. _____ Have *career education/vocation* choice opportunities been appropriately included?

10. _____ Have appropriate *media* and/or *outside resources* been included?

11. _____ Have available *computer software* and other *technology* been incorporated?

12. _____ Have activities/assignments been provided for *talented and gifted* students?

13. _____ Have activities been incorporated to meet the needs of *at-risk students?*

Observable signs of Permeation in the Classroom

The fundamental task in a Catholic school is to synthesize culture and faith, faith and life *(The Catholic School)*. The methods described above are aimed to assist with this process. It is, therefore, expected that teachers in a Catholic school will grow in their faith, knowledge, and methodology so students can integrate faith and life. If one were to observe this integration in the classroom, some of the following activities would be visible:

- issues such as consumerism or minorities being discussed from a faith perspective
- teachers/students making direct reference to church teachings
- teachers/students incorporating value statements into their discussions and activities
- teachers/students implicitly incorporating values and church teachings
- the sacred and the secular being compared and contrasted, e.g.:

	What society says	*What faith says*
Environment		
Community		
Abundance/ scarcity		

- student-student relationships being positive and faith-based interactions (e.g., at noon, in the classroom, ...)
- students cooperating rather than competing (e.g., in learning, in test results, in athletics, ...)
- values/church teachings being displayed on bulletin boards
- student work incorporating gospel values and church teachings being displayed
- students discussing and living gospel values and church teachings with increasing depth and comfort
- teachers and students interacting and applying gospel values and church teachings in numerous ways
- service through sharing talents and resources
- students using conflict resolution skills to solve differences peacefully.

Permeation and Parents

Teachers who are effective in permeating gospel values and Church teachings will make specific plans to incorporate values in their lesson plans, perhaps as designated in Diagram 2, or in some other identifiable way. Permeation of gospel values will also be a very clear part of student evaluations, especially as assessment moves to the analysis, synthesis, and application levels.

Schools that are serious about this task of gospel permeation will communicate their goals and progress to parents. At parent meetings how permeation is accomplished can be explained, teachers can share examples and expectations, and parents can be invited to become involved through interaction at home via homework, discussion, etc. Communication of student progress to parents can include narrative comments about student progress in the area of value permeation, phone calls home when a student does especially well, discussion at parent-student-teacher conferences, and sharing of the student's goals and progress in achieving them.

Summary

This chapter lists ways teachers can improve their knowledge of and methodology for permeating the instructional curriculum with gospel values. Teachers should use their creativity to add or tailor specific activities which create teacher and student involvement with the values. The involvement of both teacher and students is essential if the value message is to affect the content and life-long learning. These activities can include: identifying value indicators, justifying one's value position, offering reasoned inferences about values, comparing/contrasting the values of two or more people or groups, asking value-oriented questions, suggesting options open to individuals placed in situations where their values conflict, or problem-solving using values.

The next three chapters provide selected references from scripture and church documents on various concepts/topics which are treated in the curriculum of many Catholic schools. Chapter 2 lists these references for social studies, chapter 3 for science, and chapter 4 for literature.

1. Many resources already exist to assist teachers with the knowledge and methodology aspects of permeation.
2. Descriptions of specific strategies for incorporating values into lessons and units are available.
3. Observable signs will be present in classroom interactions if permeation of gospel values and church teachings is successful.
4. Schools will communicate to parents their efforts and results in permeation of the curriculum with gospel values and church teachings.
5. Teachers should add their own specific activities which will involve teacher and students with the values.

Endnotes

Brother Robert J. Kealey, FSC. Inservice Workshop.
The Catholic School, #37.

2. RESOURCES FOR SOCIAL STUDIES

...help students see history as something real: the drama of human grandeur and human misery. The protagonist of history is the human person, who projects onto the world, on a larger scale, the good and the evil that is within each individual. History is, then a monumental struggle between these two fundamental realities, and is subject to moral judgments.

Looking at the grand picture, they will see the development of civilizations, and learn about progress if such things as economic development, human freedom, and international cooperation. Realizing this can help to offset the disgust that comes from learning about the darker side of human history. But even this is not the whole story. When they are ready to appreciate it, students can be invited to reflect on the fact that this human struggle takes place within the divine history of universal salvation. At this moment the religious dimension of history begins to shine forth in all its luminous grandeur. (Religious Dimension, #58, 59).

This chapter provides teachers with some of the church's teachings on topics/issues they may be covering in social studies. Neither the list of topics/issues nor references from church documents is all inclusive. If a topic is not listed, it may have a reference under science or literature which would be helpful (all references are listed in the Appendix). Also, a given topic may have related listings, e.g., Bill of Rights, human rights, and rights. Teachers are encouraged to list additional topics and references as they discover them.

It is hoped that teachers will use this chapter to help broaden their background and understanding when they are planning units of instruction in social studies. Teachers should use their creativity to develop two aspects:

1. incorporation of the church's teaching/perspective in the teaching of the content; and

2. student involvement with the teaching/value so students will be more likely to internalize the gospel perspective.

Topics/Issues

Abundance/Scarcity

More than 33 million Americans, about one in every seven people in our nation, are poor by the government's official definition. The norms of human dignity and the preferential option for the poor compel us to confront this issue with a sense of urgency. Dealing with poverty is not a luxury to which our nation can attend when it finds the time and resources. Rather, it is a moral imperative of the highest priority (Economic Justice for All, #170).

"He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" It is well known to all how seriously the fathers of the church described the obligation of the affluent to those in need: "You are not making a gift to the poor man from your possessions," says St. Ambrose, "but you are returning what is his. For what is common has been given for the use of all, you make exclusive use of it. The earth belongs to all, not to the rich." These words declare that private ownership confers on no one a supreme and unconditional right. No one is allowed to set aside solely for his own advantage possessions which exceed his needs when others lack the necessities of life (On the Development of Peoples, #23).

Agricultural Production

No aspect of this concern is more pressing than the nation's food system. We are concerned that this food system may be in jeopardy as increasing numbers of farm bankruptcies and foreclosures result in increased concentration of land ownership. We are likewise concerned about the increasing damage to natural resources resulting from many modern agricultural practices: the over consumption of water, the depletion of topsoil, and the pollution of land and water. Finally, we are concerned about the stark reality of world hunger in spite of food surpluses. Our food production system is clearly in need of evaluation and reform (Economic Justice for All, #217).

Everyone certainly knows that in some parts of the world there is an imbalance between the amount of arable land and the size of the population, and in other parts between the fertility of the soil and available farm implements. Consequently, necessity demands a cooperative effort on the part of the people to bring about a quicker exchange of goods, or of capital, or the migration of people themselves (Peace on Earth, #101).

Agriculture

Farm owners and farmworkers are the immediate stewards of the natural resources required to produce the food that is necessary to sustain life. These resources must be understood as gifts of a generous God. When they are seen in that light and when the human race is perceived as a single moral community, we gain a sense of the substantial responsibility we bear as a nation for the world food system. Meeting human needs today and in the future demands an increased sense of stewardship and conservation from owners, managers, and regulators of all resources, especially those required for the production of food (Economic Justice for All, #228).

...there exists considerable variation (as regards rural life) within each country, and the difference is even greater when we consider the various regions of the

world. However, those who hold man and the family in proper esteem, whether this be based upon nature alone, or also upon Christian principles, surely look toward some form of agricultural enterprise, and particularly of the family type, which is modeled upon the community of men wherein mutual relationships of members and the organization of the enterprise itself are conformed to the norms of justice and Christian teaching (On Christianity and Social Progress, #142).

Authority

It follows also that political authority, both in the community as such and in the representative bodies of the state, must always be exercised within the limits of the moral order and directed toward the common good - with a dynamic concept of that good - according to the juridical order legitimately established or which should be established. When authority is so exercised, citizens are bound in conscience to obey. Accordingly, the responsibility, dignity and importance of leaders are indeed clear. But where citizens are oppressed by a public authority overstepping its competence, they should not protest against those things which are objectively required for the common good; but it is legitimate for them to defend their own rights and the rights of their fellow citizens against the abuse of this authority, while keeping within those limits drawn by the natural law and the Gospels (Church in the Modern World, #74).

Lastly it is to be borne in mind that also in the regulating of relations between states, authority is to be exercised for the achievement of the common good, which constitutes the reason for its existence (Peace on Earth, #84).

Beauty

"O Lord, our Lord, how glorious is your name over all the earth! You have exalted your majesty above the heavens... When I behold your heavens, the work of your fingers, the moon and the stars which you set in place. What is man that you should be mindful of him, or the son of man that you should care for him?... O Lord, our Lord, how glorious is your name over all the earth (Psalm 8).

Very rightly, the fine arts are considered to rank among the noblest expressions of human genius. This judgment applies especially to religious art and its highest achievement, which is sacred art. By their very nature the latter are related to God's boundless beauty, for this is the reality which these human efforts are trying to express in some way (Constitution on the Sacred Liturgy, #122).

Beliefs (Religious)

"The right of religious liberty" uniquely reflects the dignity of the person as this is known from the word of God and from reason itself. Today it is denied or restricted by diverse political systems in ways which impede worship, religious education and social ministry. We call upon all governments to acknowledge the right of religious liberty in words and foster it in deeds, to eliminate any type of discrimination, and to accord to all, regardless of their religious convictions, the full rights and opportunities of citizens (On Human Rights and Reconciliation, #12).

This demand for freedom in human society chiefly regards the quest for the values proper to the human spirit. It regards, in the first place, the free exercise of religion in society. ...Religious freedom, in turn, which men demand as necessary to fulfill their duty to worship God, has to do with immunity from coercion in civil society. Therefore, it leaves untouched traditional Catholic doctrine on the

moral duty of men and societies toward the true religion and toward the one church of Christ (Declaration on Religious Freedom, #1).

Belonging

Education is one of the most important ways by which the church fulfills its commitment to the dignity of the person and the building of community: Community is central to educational ministry both as a necessary condition and an ardently desired goal. The educational efforts of the Church must therefore be directed to forming persons-in-community; for the education of the individual Christian is important not only to his solitary destiny but also to the destinies of the many communities in which he lives (To Teach As Jesus Did, #13).

Bill of Rights

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that his nature is endowed with intelligence and free will. Indeed, precisely because he is a person he has rights and obligations flowing directly and simultaneously from his very nature. And as these rights and obligations are universal and inviolable so they cannot in any way be surrendered (Peace on Earth, #9).

This too must be listed among the rights of a human being, to honor God according to the sincere dictates of his own conscience, and therefore the right to practice his religion privately and publicly (Peace on Earth, #14).

...with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent (Church in the Modern World, #29).

Citizen

Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must contribute their goods and their services as civil authorities have prescribed, in accord with the norms of justice and within the limits of their competence (Peace on Earth, #53).

It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the country to which they belong.

Men will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, those who administer the government come into frequent contact with the citizens, and it is thus easier for them to learn what is really needed for the common good (Peace on Earth, #73-74).

Every citizen also has the responsibility to work to secure justice and human rights through an organized social response (Economic Justice For All, #120).

More specifically, it is the responsibility of all citizens, acting through their government, to assist and empower the poor, the disadvantaged, the handicapped,

and the unemployed ...Government may levy the taxes necessary to meet these responsibilities, and citizens have a moral obligation to pay those taxes (Economic Justice, #123).

Colonization

It must be admitted that colonizing countries at times sought nothing but their own advantage, aggrandizement, and glory, and when they relinquished their rule, left those countries in ill-balanced economy,... Though it must be acknowledged that some harm has stemmed from colonialism from which other evils arose later, it is nevertheless necessary to give grateful recognition to the merits of colonizers who have conferred real benefits on not a few undeveloped lands... (On the Development of Peoples, #7).

If the developing nations and regions do not attain liberation through development, there is a real danger that the condition of life created especially by colonial domination may evolve into a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces. That right to development is above all a right to hope according to the concrete measure of contemporary humanity. To respond to such a hope, the concept of evolution must be purified of those myths and false convictions which have up to now gone with a thought-pattern subject to a kind of deterministic and automatic notion of progress (Justice in the World, Part I).

Common Good

As regards the common good of human society as a whole, the following conditions should be fulfilled: that the competitive striving of peoples to increase output be free of bad faith; that harmony in economic affairs and a friendly and beneficial cooperation be fostered; and finally, that effective aid be given in developing the economically underdeveloped nations (On Christianity and Social Progress, #80).

Hence the political community exists for that common good in which the community finds its full justification and meaning, and from which it derives its pristine and proper right. Now, the common good embraces the sum of those conditions of social life by which individuals, families, and groups can achieve their own fulfillment in a relatively thorough and ready way (Church in the Modern World, $74).

The common good demands justice for all, the protection of the human rights of all (Church in the Modern World, #43).

Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must contribute their goods and their services as civil authorities have prescribed, in accord with the norms of justice and within the limits of their competence (Peace on Earth, #53).

Communication

New and more efficient media of social communication are contributing to the knowledge of events. By setting off chain reactions, they are giving the swiftest and widest possible circulation to styles of thought and feeling (Church in the Modern World, #6).

Among the major changes of our times, we do not wish to forget to emphasize the growing role being assumed by the media of social communication and their influence on the transformation of mentalities, of knowledge, of organizations and of society itself. Certainly they have many positive aspects. Thanks to them, news from the entire world reaches us practically in an instant, establishing contacts which supersede distances and creating elements of unity among all men. A greater spread of education and culture is becoming possible. Nevertheless, by their very action the media of social communication are reaching the point of representing, as it were, a new power.

One cannot but ask about those who really hold this power, the claims they pursue and the means they use, and finally, about the effect of their activity on the exercise of individual liberty, both in the political and ideological spheres and in social, economic and cultural life. The people who hold this power have grave moral responsibility with respect to the truth of the information that they spread, the needs and the reactions that they generate and the values which they put forward (A Call To Action, #20).

Community

"Community" involves a sharing of beliefs, experiences, ideals, and values Christian community leads one to put aside selfish goals and private interest for the sake of a common good. It is based on the willingness of all community members, as good stewards, to accept responsibility, individually and corporately. for the way each lives, uses his or her time, talent, and treasure, and responds to the needs and rights of others (Sharing the Light of Faith, #70).

Membership in that body has for its source a particular call, united with the saving action of grace. Therefore, if we wish to keep in mind this community of the People of God, which is so vast and so extremely differentiated, we must see first and foremost Christ saying in a way to each member of the community, "Follow Me." It is the community of the disciples, each of whom in a different way - at times very consciously and consistently, at other times not very consciously and very consistently - is following Christ. This shows also the deeply "personal" aspect and dimension of this society (Redeemer of Man, #21).

Human rights are the minimum conditions for life in community (Economic Justice, Preface #17).

To be a Christian is to join with others in responding to this personal call and in learning the meaning of Christ's life. It is to be sustained by that loving intimacy with the Father that Jesus experienced in his work, in his prayer, and in his suffering (Economic Justice, #46).

"He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" It is well known to all how seriously the Fathers of the Church described the obligation of the affluent to those in need: "You are not making a gift to the poor man from your possessions," says St. Ambrose, "but you are returning what is his. For what is common has been given for the use of all, you make exclusive use of it. The earth belongs to all, not to the rich." These words declare that private ownership confers on no one a supreme and unconditional right. No one is allowed to set aside

solely for his own advantage possessions which exceed his needs when others lack the necessities of life. Briefly, "according to the traditional teaching of the Fathers of the Church and of outstanding theologians the right of ownership is never to be used to the detriment of the common good." If perchance there be a conflict between acquired private rights and the primary needs of the community it pertains to the public authorities "to seek a solution to these questions with the active participation of individuals and social groups" (On the Development of Peoples, #23).

Competition

Pius XI was not unaware that, in the forty years elapsed since the appearance of Leo XIII's letter, historical conditions had profoundly altered. In fact, unrestricted competition, because of its own inherent tendencies, had ended by almost destroying itself. It had caused a great accumulation of wealth and a corresponding concentration of power in the hands of a few who "are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure" (On Christianity and Social Progress, #35).

Unlimited competition utilizing the modern means of publicity incessantly launches new products and tries to attract the consumer, while earlier industrial installations which are still capable of functioning become useless. While very large areas of the population are unable to satisfy their primary needs, superfluous needs are ingeniously created. It can thus rightly be asked, if in spite of all his conquests, man is not turning back against nature, is he not now becoming the slave of the objects which he makes (A Call to Action, #9)?

The initiatives of individuals and the fluctuations of competition will not assure the success of development. For it is not lawful to go to such lengths that the resources and power of the rich become even greater, and the distress of the needy be increased and the enslavement of the oppressed aggravated (On the Development of Peoples, #33).

Competition to be sure is not to be excluded from commerce, but it must be kept within those limits which make it just and fair and therefore worthy of man (On the Development of Peoples, #61).

Conflict

...would go beyond conflict resolution and compromise to a basic synthesis of beliefs and values. In its practice, the objective is not only to avoid causing harm or injury to another creature, but, more positively, to seek the good of the other. Blunting the aggression of an adversary or oppressor would not be enough. The goal is winning the other over, making the adversary a friend (The Challenge of Peace, #229).

Then since the traditional civilization is in conflict with recently introduced industrial civilization, it happens without fail that social structures not corresponding to modern needs are almost shattered. Consequently while adults think that the life either of individuals or of families is to be centered as it were in the framework, oftentimes narrow, of this civilization and believe that it is not to be abandoned; the young at the same time consider it a kind of meaningless barrier which keeps them from eagerly advancing to new ways of life in society. From this conflict between the two age-levels arises a deplorable situation for fellow

citizens either to preserve ancestral institutions and convictions and forego social progress, or to accept the skills of technicians and more sophisticated usages brought in from outside and abandon traditional institutions very rich in culture (On the Development of Peoples, #10).

Consumer

It is not enough, then, to assert that man has from nature the right of privately possessing goods as his own, including those of productive character, unless, at the same time, a continuing effort is made to spread the use of this right through all ranks of the citizenry...Therefore, by prudent use of various devices already proven effective, it will not be difficult for the body politic to modify economic and social life so that the way is made easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms, investments in enterprises of medium or large size. All of this has occurred satisfactorily in some nations with developed social and economic systems (On Christianity and Social Progress, #113-115).

Cooperation

...individual countries, although advanced in culture and civilization, in number and industry of citizens, in wealth, in geographical extent, are not able by themselves to resolve satisfactorily their basic problems. Accordingly, because states must on occasion complement or perfect one another, they really consult their own interests only when they take into account at the same time the interests of others. Hence, dire necessity warns commonwealths to cooperate among themselves and provide mutual assistance (On Christianity and Social Progress, #202).

Before the whole world, let all Christians profess their faith in God, one and three, in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope, which does not play us false. Since in our times cooperation in social matters is very widely practiced, all men without exception are summoned to united effort. Those who believe in God have stronger summons, but the strongest claims are laid on Christians, since they have been sealed with the name of Christ.

Cooperation among all Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ the Servant. Such cooperation, which has already begun in many countries, should be ever increasingly developed, particularly in regions where a social and technical evolution is taking place. It should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and sciences in a Christian spirit. Christians should also work together in the use of every possible means to relieve the afflictions of our times, such as famine and natural disasters, illiteracy and poverty, lack of housing, and the unequal distribution of wealth. Through such cooperation, all believers in Christ are able to learn easily how they can understand each other better and esteem each other more, and how the road to the unity of Christians may be made smooth (Ecumenism, #12).

Courage

The Holy Spirit promised by Christ to his church is not only the spirit of life and love, but equally the Spirit of hope grounded in faith. Hence, rather than be dismayed by the turbulence of the times, Christians in our day should find

reassurance and renewed courage in the knowledge that the same divine spirit abides with us and in the Church as we make our way through history (Christians in Our Time, #10).

Culture

The word "culture" in its general sense indicates all those factors by which man refines and unfolds his manifold spiritual and bodily qualities. It means his effort to bring the world itself under his control by his knowledge and his labor. It includes the fact that by improving customs and institutions he renders social life more human both within the family and in the civic community. Finally, it is a feature of culture that throughout the course of time man expresses, communicates, and conserves in his works great spiritual experiences and desires, so that these may be of advantage to the progress of many, even of the whole human family (Church in the Modern World, #53).

The possibility now exists of liberating most men from the misery of ignorance. Hence it is a duty most befitting our times that men, especially Christians, should work strenuously on behalf of certain decisions which must be made in the economic and political fields, both nationally and internationally. By these decisions universal recognition and implementation should be given to the right of all men to a human and civic culture favorable to personal dignity and free from any discrimination on the grounds of race, sex, nationality, religious, or social conditions.

Therefore it is necessary to provide every man with a sufficient abundance of cultural benefits, especially those which constitute so-called basic culture. Otherwise, because of illiteracy and a lack of responsible activity, very many will be prevented from collaborating in a truly human manner for the sake of the common good (Church in the Modern World, #60).

It (the Catholic school) strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind. So it is that while the Catholic school fittingly adjusts itself to the circumstances of advancing times, it is educating its students to promote effectively the welfare of the earthly city, and preparing them to serve the advancement of the reign of God (Declaration on Christian Education, #8).

Democracy

It is in full conformity with human nature that there should be juridico-political structures providing all citizens in an ever better fashion and without any discrimination the practical possibility of freely and actively taking part in the establishment of the juridical foundations of the political community and in the direction of public affairs, in fixing the terms of reference of the various public bodies and in the election of political leaders. All citizens, therefore should be mindful of the right and also the duty to use their free vote to further the common good (Church in the Modern World, # 75).

...it is true that the choices proposed for a decision are more and more complex; the considerations that must be borne in mind are numerous and the foreseeing of the consequences involves risk, even if new sciences strive to enlighten freedom at these important moments. However, although limits are sometimes called for, these obstacles must not slow down the giving of wider participation in working out decisions, making choices and putting them into practice. In order

to counterbalance increasing technocracy, modern forms of democracy must be devised, not only making it possible for each man to become informed and to express himself, but also by involving him in a shared responsibility (A Call to Action, #47).

Dependence

...the nations that enjoy a sufficiency and abundance of everything may not overlook the plight of other nations whose citizens experience such domestic problems that they are all but overcome by poverty and hunger, and are not able to enjoy basic human rights. This is all the more so, inasmuch as countries each day seem to become more dependent on each other. Consequently, it is not easy for them to keep the peace advantageously if excessive imbalances exist in their economic and social conditions (On Christianity and Social Progress, #157).

Developing Countries

Yet in recent years U.S. policy toward development in the Third World has become increasingly one of selective assistance based on an East-West assessment of North-South problems, at the expense of basic human needs and economic development. Such a view makes national security the central policy principle. Developing countries have become largely testing grounds in the East-West struggle; they seem to have meaning or value mainly in terms of this larger geopolitical calculus. The result is that issues of human need and economic development take second place to the political-strategic argument. This tendency must be resisted (Economic Justice, #262).

Perhaps the most pressing question of our day concerns the relationship between economically advanced commonwealths and those that are in process of development. The former enjoy the conveniences of life; the latter experience dire poverty. Yet, today men are so intimately associated in all parts of the world that they feel, as it were, as if they are members of one and the same household. Therefore, the nations that enjoy a sufficiency and abundance of everything may not overlook the plight of other nations whose citizens experience such domestic problems that they are all but overcome by poverty and hunger, and are not able to enjoy basic human rights (On Christianity and Social Progress, #157).

Discrimination

Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are not yet being universally honored (Church in the Modern World, # 29).

Diversity

Jesus commissioned the church to carry the gospel to all nations. The catholicity or universality of the Church rests on the fact that the gospel message is capable of being integrated with all cultures. It corresponds to all that is authentically human. Potentially, therefore, according to the mind of its founder, the community of believers embraces an exceptionally broad range of authentic

religious expressions and a membership as diverse as the human race. (Sharing the Light of Faith, #72c)

All personal actions and human institutions are subject to the judgement of the moral law. Social morality, is, however, characterized by the exceptional diversity and complexity of the situations encountered. The church provides broad guidelines for Christian conscience which must be carefully applied to particular situations, with due recognition given to regional, sociopolitical, and cultural differences (Sharing the Light of Faith, #159).

For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but individually members of one another (Rom 12,4-5).

Duties

The natural rights with which We have been dealing are, however, inseparably connected, in the very person who is their subject, with just as many respective duties; and rights as well as duties find their source, their sustenance and their inviolability in the natural law which grants or enjoins them.

Therefore, to cite a few examples, the right of every man to life is correlative with the duty to preserve it; his right to a decent standard of living with the duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it ever more completely and profoundly.

Once this is admitted, it also follows that in human society to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question. For every fundamental human right draws its indestructible moral force from the natural law, which in granting it imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other (Peace on Earth, #28-30).

Ecology

All people on this globe share a common ecological environment that is under increasing pressure. Depletion of soil, water, and other natural resources endangers the future. Pollution of air and water threatens the delicate balance of the biosphere on which future generations will depend. The resources of the earth have been created by God for the benefit of all, and we who are alive today hold them in trust. This is a challenge to develop a new ecological ethic that will help shape a future that is both just and sustainable (Economic Justice, #12).

The present state of affairs certainly calls for caution in accepting a more prominent role for coal in America's future. The Church cannot ignore the benefits coal offers; it is an energy "cushion" that the average person might one day be very glad to have. But neither can the Church ignore the attendant dangers to human health and the environment. If a commitment to coal is made, it should be balanced by a simultaneous commitment to improved mine safety and strict ecological and community-protection standards. To act otherwise is to seek a just end through unjust means (Reflections on the Energy Crisis, #43).

Economics

Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person (Economic Justice, Preface #13).

All people have a right to participate in the economic life of society (Economic Justice, Preface #15).

...All of these issues do not provide a complete portrait of the economy. Rather they are symptoms of more fundamental currents shaping U.S. economic life today: the struggle to find meaning and value in human work, efforts to support individual freedom in the context of renewed social cooperation, the urgent need to create equitable forms of global interdependence in a world now marked by extreme inequality. These deeper currents are cultural and moral in content. They show that the long-range challenges facing the nation call for sustained reflection on the values that guide economic choices and are embodied in economic institutions. Such explicit reflection on the ethical content of economic choices and policies must become an integral part of the way Christians relate religious belief to the realities of everyday life. In this way, the "split between the faith which many profess and their daily lives," which Vatican II counted among the more serious errors of the modern age, will begin to be bridged (Economic Justice, #21).

These priorities do not specify everything that must be considered in economic decision making. They do indicate the most fundamental and urgent objectives:

a. The fulfillment of the basic needs of the poor is of the highest priority.
b. Increasing active participation in economic life by those who are presently excluded or vulnerable is a high social priority.
c. The investment of wealth, talent, and human energy should be specially directed to benefit those who are poor or economically insecure.
d. Economic and social policies as well as the organization of the work world should be continually evaluated in light of their impact on the strength and stability of family life.

Education

Through education, the church seeks to prepare its members to proclaim the Good News and to translate this proclamation into action. Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in the light of Christian values (To Teach As Jesus Did, #7).

Through her educational mission the Church seeks: to integrate knowledge about this world with revelation about God; to understand God's relationship to the human race and its ultimate destiny in the Kingdom of God; to build up human communities of justice and peace; and to teach the value of all creation. By inculcating these values the educational system of the Church contributes to society and to social justice (Economic Justice, #341).

Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, his sex, his cultural background, and his ancestral heritage. At the same time, this education should pave the way to brotherly association with other peoples, so that genuine unity and peace on earth may be promoted. For a true education aims at the formation of the human

person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult he will share (Decree on Christian Education, #1).

The church has always held that the first task and responsibility for education lies in the hands of parents: they have the right to choose freely the schools or other means necessary to educate their children in the faith (Declaration on Christian Education, #3, 6).

The church also has consistently held that public authorities must ensure that public subsidies for the education of children are allocated so that parents can freely choose to exercise this right without incurring unjust burdens. This parental right should not be taken from them. We call again for equitable sharing in public benefits for those parents who choose private and religious schools for their children (Economic Justice, #343).

Employment

Full employment is the foundation of a just economy....We must make it possible as a nation for every one who is seeking a job to find employment within a reasonable amount of time. Our emphasis on this goal is based on the conviction that human work has a special dignity and is a key to achieving justice in society (Economic Justice, #136).

In economic enterprises, it is persons who are joined together, that is, free and independent human beings created to the image of God. Therefore, taking account of the prerogatives of each—owners or employees, management or labor—and without doing harm to the necessary unity of management, the active sharing of all in the administration and profits of these enterprises in ways to be properly determined should be promoted. Since more often, however, decisions concerning economic and social conditions, on which the future lot of the workers and of their children depends, are made not within the business itself but by institutions on a higher level, the workers themselves should have a share also in determining these conditions—in person or through freely elected delegates (Church in the Modern World, #68).

As the Church solemnly reaffirmed in the recent Council, "the beginning, the subject and the goal of all social institutions is and must be the human person." Every man has the right to work, to a chance to develop his qualities and his personality in the exercise of his profession, to equitable remuneration which will enable him and his family "to lead a worthy life on the material, social, cultural and spiritual level" and to assistance in case of need arising from sickness or age (A Call to Action, #14).

Environment

The new technological possibilities are based upon the unity of science, on the global and simultaneous character of communications and on the birth of an absolutely interdependent economic world. Moreover, men are beginning to grasp a new and more radical dimension of unity; for they perceive that their resources, as well as the precious treasures of air and water - without which there cannot be life - and the small delicate biosphere of the whole complex of all life on earth, are not infinite, but on the contrary must be saved and preserved as unique patrimony belonging to all mankind (Justice in the World, Part I).

Man is suddenly becoming aware that by an ill-considered exploitation of nature (we) risk destroying it and becoming in...turn the victim of this degradation. Not only is the material environment becoming a permanent menace — pollution and refuse, new illnesses and absolute destructive capacity — but the human framework is no longer under man's control, thus creating an environment for tomorrow which may well be intolerable. This is a wide-ranging social problem which concerns the entire human family (A Call to Action, #21).

Equality

Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ, and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition (Church in the Modern World, #28).

If therefore everyone in the Church does not proceed by the same path, nevertheless all are called to sanctify and have received an equal privilege of faith through the justice of God (cf 2 Pet. 1:1). And if by the will of Christ some are made teachers, dispensers of mysteries, and shepherds on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ (Dogmatic Constitution on the Church, #32).

Ethics

Christian social ethics must always be founded on faith. From this starting point, it can shed light on related disciplines such as law, economics and political science, all of which study the human situation, and this is an obvious area for fruitful interdisciplinary study. But it is important to remind ourselves that God has put the world at the service of the human family. As our Lord pointed out, violence and injustice in society come from men and women, and they are contrary to the will of God. But in saving us, God also saves our works; a renewed world flows from a renewed heart. The works of the new Christian order of humanity are love, justice, freedom and grace (Religious Dimension, #88).

The second question bears on the connection between what is called art and the rights and norms of the moral law. The increasing disputes on this subject frequently spring from ethical and artistic theories which are false. Hence the Council asserts that the primacy of the objective moral order demands absolute allegiance, for this order alone excels and rightly integrates all other fields of human concern, including art, however lofty their value. Only the moral order touches man in his total nature as God's reasoning creature, summoning heavenwards. If this order is fully and faithfully respected, it leads a man to a rich measure of fulfillment and happiness (Decree On the Instruments of Social Communication, #6).

Educators are likewise in a splendid position to inculcate into young people right ethical attitudes. These include attitudes toward material things and their proper use. The whole lifestyle of students will reflect the attitudes that they form during their years of formal education (Collaborators With Parents, p. 342).

Ethnicity

It is especially in keeping with the principles of justice that effective measures be taken by the civil authorities to improve the lot of the citizens of an ethnic minority, particularly when that betterment concerns their language, the development of their natural gifts, their ancestral customs, and their accomplishments and endeavors in the economic order (Peace on Earth, #96).

Faith

It is one of the major tenets of Catholic doctrine that man's response to God in faith must be free. Therefore no one is forced to embrace the Christian faith against his own will. This doctrine is contained in the Word of God and it was constantly proclaimed by the fathers of the church. The act of faith is of its very nature a free act. Man, redeemed by Christ the Savior and through Christ Jesus called to be God's adopted son, cannot give his adherence to God revealing himself unless the Father draw him to offer to God the reasonable and free submission of faith (Decree on Religious Freedom, #10).

This result is achieved chiefly by the witness of a living and mature faith, namely one trained to see difficulties clearly and to master them. Very many martyrs have given luminous witness to this faith and continue to do so. This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. What does the most to reveal God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the gospel and who prove themselves a sign of unity (Church in the Modern World, #21).

Family

(Family) constitutes a special revelation and realization of ecclesial communion, and for this reason too, (the family) can and should be called the domestic church (On the Family, #70).

The church has a Christian vision of family life, rooted in scripture and its tradition, which it holds for its own members. The church also seeks to offer this vision to the larger community of persons and institutions that hold other visions. Drawing on *On the Family* and Catholic tradition, the committee offers this vision and definition of family life: The family is an intimate community of persons bound together by blood, marriage, or adoption, for the whole of life. In our Catholic tradition, the family proceeds from marriage—an intimate, exclusive, permanent, and faithful partnership of husband and wife (A Family Perspective, p. 8).

This vision and mission, in turn, empower families to undertake four specific tasks for the good of the Church and society:

1. The family is to form an intimate community of persons.
2. The family is to serve life in its transmission, both physically by bringing children into the world, and spiritually by handing on values and traditions, as well as developing the potential of each member to serve life at every age.
3. The family is to participate in the development of society by becoming a community of social training and hospitality, as well as a community of political involvement and activity.
4. The family is to share in the life and mission of the Church by becoming a believing and evangelizing community, a community in dialogue with God, and a community at the service of humanity (A Family Perspective, p. 8-9).

Farming

Many farm people, like other people in our society, are being strongly influenced by social values that contradict traditional religious values. These social values include excessive competitiveness, consumerism, orientation toward profit maximization and an unquestioning acceptance of economic, political and legal

structures that oppress people at home and abroad. They do not recognize that the economic system which they often unquestioningly advocate is usually the root cause of many of the problems they face. Many of them are often forced to make investment and marketing decisions based on what that system imposes rather than on what they as individuals would wish to do. Economic necessity usually resolves this conflict of values in favor of the overriding requirements of the economic system, which usually are determined by the large corporations whose interests and power manipulate its workings (Strangers and Guests, #34).

Basic justice demands that people be assured a minimum level of participation as the way to carry forward God's creative activity in society. For farmers, participation means ownership of land and equipment and reasonable access to the external resources required to produce food. Without more widespread dispersal of land ownership and increased diversification of products produced, there is little likelihood of relieving the present crisis or securing the right to food (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #2).

The bishops favor a system of small and moderate-sized family-owned and operated farms in all types of farming as the primary structural component of a just food system. Such a system would ensure more participation and serve as a buffer against the types of abuses that tend to accompany excessive concentration of the ownerships of productive resources. Our current farm system reflects a high concentration of production: the very large farms that produce half of U.S. food and fiber and receive a disproportionate share of direct government payment represent a small numerical fraction of all farms (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #C1).

Freedom

Within this larger international setting, there are also a number of challenges to the domestic economy that call for creativity and courage. The promise of the "American dream"—freedom for all persons to develop their God-given talents to the full — remains unfulfilled for millions in the United States today (Economic Justice, #14).

The freedom of entrepreneurship, business, and finance should be protected, but the accountability of this freedom to the common good and the norms of justice must be assured (Economic Justice, #110).

Geography

The Lord's are the earth and its fullness; the world and those who dwell in it (Psalm 24:1).

Bless the Lord all you works of the Lord, Sun and moon, bless the Lord; ... (Daniel 3:57-80).

The progress of science and the inventions of technology show, above all, the infinite greatness of God, who created the universe and man himself. He created all things out of nothing, pouring into them the abundance of his wisdom and goodness, so that the psalmist praises God thus, "O Lord, our master, the majesty of thy name fills all the earth (Peace on Earth, #3).

Government

It is unquestionable that a legal structure in conformity with the moral order and corresponding to the level of development of the state is of great advantage to achievement of the common good. And yet, social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been prudently and thoughtfully established often seems inadequate for the needs of society...Such a situation therefore demands that the civil authorities have clear ideas about the nature and extent of their official duties if they wish to maintain the existing juridical structure in its basic elements and principles, and at the same time meet the exigencies of social life, adapting their legislation to the changing social scene and solving new problems (Peace on Earth, #70-71).

...the will to play one's role in common endeavors should be everywhere encouraged. Praise is due to those national processes which allow the largest number of citizens to participate in public affairs with genuine freedom. Account must be taken, to be sure, of the actual conditions of each people and the firmness required by public authority (Church in the Modern World, #31).

Handicapped

Countless men and women have been better able to contribute to the political, social and economic life of the nation as a result of their education in nonpublic schools. This service has been extended not only to those already in the mainstream of social life, but also to many suffering special disadvantages, including in a notable way the physically and mentally handicapped (To Teach As Jesus Did, #110).

The quality of a society and a civilization is measured by its respect for its weakest members. A technocratically perfect society in which only fully functional members are accepted and in which those who do not fit into this mold or cannot play their part are cast out, imprisoned or, worse, eliminated, must be regarded as radically unworthy of human beings, even if it proves economically prosperous. It would be a society corrupted by a discrimination no less deserving of condemnation than racial discrimination, namely the discrimination of the strong and the "healthy" against the weak and the sick.

We must assert clearly that the handicapped person is one of us, a sharer in the same humanity. In acknowledging, safeguarding and advancing the dignity and rights of the handicapped, we are acknowledging, safeguarding and advancing our own dignity and our own rights (Devoted to the Handicapped, pp. 159-160).

The handicapped, obviously, have all the civil and political rights which other citizens have, and they must, as a rule, be empowered to exercise them. Certain types of handicap, however - for example, there is a substantial number of mentally handicapped persons - can be an obstacle to the responsible exercise of these rights. Even in these instances measures taken in dealing with the handicapped must not be arbitrary or repressive, but based on strict and objective ethico-juridical norms (Devoted to the Handicapped, p. 164).

Holiness

Its union with Christ gives the church a holiness which can never fail and empowers it to foster holiness in its members. This holiness, engendered by the Spirit, is expressed in the lives of Christians who strive to grow in charity and to help others do the same (1 Cor 3,16f). The lives of saintly men and women, and

the rich tradition of prayer and mysticism, remind us that holiness resides in the following of Christ. Pilgrim and sinful people that they are, the members of the church nevertheless give visible evidence of God's holiness through acts of repentance and conversion, and through striving daily for holiness (Sharing the Light of Faith, #72b).

It is principally through these actions—his actions—called sacraments that Christ becomes present to his people, conferring his spirit on them and making them holy by drawing them into union with himself. Though entrusted to the church, the sacraments are always to be thought of as actions of Christ, from whom they receive their power. It is Christ who baptizes, Christ who offers himself in the sacrifice of the Mass, Christ who forgives sins in the Sacrament of Reconciliation (Sharing the Light of Faith, #97).

Holiness is not limited to the sanctuary or to moments of private prayer; it is a call to direct our whole heart and life toward God and according to God's plan for this world. For the laity, holiness is achieved in the midst of the world, in family, in community, in friendships, in work, in leisure, in citizenship. Through their competency and activity, lay men and women have the vocation to bring the light of the Gospel to economic affairs, "so that the world may be filled with the Spirit of Christ and may more effectively attain its destiny in justice, in love, and in peace" (Economic Justice, #332).

Hope

The church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by the God who created him. Even more importantly, man is called as a son to commune with God and to share in his happiness. The church further teaches that a hope related to the end of time does not diminish the importance of intervening duties, but rather undergirds the acquittal of them with fresh incentives. By contrast, when a divine substructure and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest. The riddles of life and death, of guilt and of grief go unsolved, with the frequent result that men succumb to despair (Church in the Modern World, #21).

Thus one crucial measure of the success or failure of the educational ministry is how well it enables men to hear the message of hope contained in the gospel, to base their love and service of God upon this message, to achieve a vital personal relationship with Christ, and to share the gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope.

Christian hope is of special importance today when many people express a naive optimism which fails to admit the reality and effects of sin upon the individual and society, and when many others, fully aware of evil in themselves and society, are tempted to indulge in crippling despair. In face of these two attitudes, the church can make a unique contribution by preaching the gospel of hope. The gospel proclaims the dignity and freedom of each person and gives assurance that men are right to hope for personal salvation and for the ultimate conquest of sin, isolation, injustice, privation and death because these evils have already been conquered in the person of Jesus Christ (To Teach As Jesus Did, #8,9).

Human Dignity

We believe the person is sacred—the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex, economic status, or any human accomplishment (Economic Justice, Preface #13).

The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured (On Christianity and Social Progress, #219-220).

As such every human being possesses an inalienable dignity that stamps human existence prior to any division into races or nations and prior to human labor and human achievement (Gn 4-11 as quoted in Economic Justice, #32)

Leisure, prayer, celebration, and the arts are also central to the realization of human dignity and to the development of a rich cultural life (Economic Justice, #96).

The human person is not only sacred but also social. Catholic tradition recognizes the value of individuality, but it also insists that we are all radically social; we grow and develop fully only in community. Therefore, the way society is organized economically, politically, legally, etc., has direct impact on human persons and their dignity. This concern for the social nature of the person leads Catholic social teaching to put a great deal of emphasis upon community, solidarity, and cooperation and on the need for people to participate effectively in the decisions that affect their lives. The emphasis upon the social nature of the person sets Catholic social thought apart from a strain of contemporary thought that emphasizes individualism and unbridled competition (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #2).

Human Rights

Every man is a person with rights and duties: the right to life and a worthy standard of living; rights pertaining to moral and cultural values; the right to worship God according to one's conscience; the right to choose freely one's state of life; the right to work and to go about work without coercion; the right of meeting and association; the right to emigrate and immigrate; political rights (Peace on Earth, #9-27).

Let recognition be given to the fact that international order is rooted in the inalienable rights and dignity of the human being. Let the United Nations Declaration of Human Rights be ratified by all Governments who have not yet adhered to it, and let it be fully observed by all (Justice in the World, Part III).

The Catholic Church through the Holy See has approved the Universal Declaration of Human Rights of the United Nations as a correct, if incomplete, expression of the Biblical conception of the dignity of human persons, which is also approved by the greater world religions and even by the nobler secularist philosophies of life (Thy Kingdom Come, Appendix III).

(John XXIII's) discussion echoes the United Nations' Universal Declaration of Human Rights and implies that internationally accepted human rights standards are strongly supported by Catholic teaching. These rights include the civil and political rights to freedom of speech, worship, and assembly. A number of human rights also concern human welfare and are of a specifically economic nature. First

among these are the rights to life, food, clothing, shelter, rest, medical care, and basic education. These are indispensable to the protection of human dignity....All persons have a right to security in the event of sickness, unemployment, and old age...the right to healthful working conditions, to wages, and other benefits sufficient to provide individuals and their families with a standard of living in keeping with human dignity, and to the possibility of property ownership...Any denial of these rights harms persons and wounds the human community. Their serious and sustained denial violates individuals and destroys solidarity among persons (Economic Justice, #80).

Immigration

Turning to the family, the Supreme Pontiff stresses that private ownership of material goods helps to safeguard and develop family life. Such goods are an apt means "to secure for the father of a family the healthy liberty he needs in order to fulfill the duties assigned him by the Creator, regarding the physical, spiritual, and religious welfare of the family." From this arises the right of the family to migrate. Accordingly, our predecessor reminds governments, both those permitting emigration and those accepting immigrants, that "they never permit anything whereby mutual and sincere understanding between States is diminished or destroyed." If this be mutually accomplished, it will come to pass that benefits are equalized and diffused widely among peoples, as the supply of goods and the arts and crafts are increased and fostered (On Christianity and Social Progress, #45).

...it is most opportune that as far as possible employment should seek the worker, not vice versa. For then most citizens have an opportunity to increase their holdings without being forced to leave their native environment and seek a new home with many a heartache and adopt a new state of affairs and make new social contacts with other citizens. The sentiment of universal fatherhood which the Lord has placed in our heart makes us feel profound sadness in considering the phenomenon of political refugees: a phenomenon which has assumed large proportions and which always hides numberless and acute sufferings (Peace on Earth, #102-103).

Independence

...if methodological investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God. ...Consequently, we cannot but deplore certain habits of mind, sometimes found too among Christians, which do not sufficiently attend to the rightful independence of science....But if the expression, the independence of temporal affairs, is taken to mean that created things do not depend on God, and that man can use them without any reference to their Creator, anyone who acknowledges God will see how false such a meaning is (Church in the Modern World, #36).

Industrialization

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of his intelligence, man gradually wrests nature's secrets from her and finds a better application for her riches. As his self-mastery increases, he develops a taste for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what he does and a sense of responsibility (On the Development of Peoples, #25).

The present crisis appears in fact above all to be a crisis of civilization and of solidarity. A crisis of civilization and of method, which shows itself when the development of life in society is faced from a onesided point of view, and when only the model of society that leads to an industrialized civilization is considered, that is to say, when too much confidence is placed in the automatic nature of purely technical solutions, while fundamental human values are forgotten (Address to the World Food Conference, #6).

Institutions

These duties call not only for individual charitable giving but also for a more systematic approach by businesses, labor unions, and the many other groups that shape economic life - as well as government. The concentration of privilege that exists today results far more from institutional relationships that distribute power and wealth inequitably than from differences in talent or lack of desire to work. These institutional patterns must be examined and revised if we are to meet the demands of basic justice (Economic Justice, #76).

Businesses have a right to an institutional framework that does not penalize enterprises that act responsibly. Governments must provide regulations and a system of taxation which encourage firms to preserve the environment, employ disadvantaged workers, and create jobs in depressed areas. Managers and stockholders should not be torn between their responsibilities to their organizations and their responsibilities toward society as a whole (Economic Justice, #118).

Interdependence

The United States is a major supplier of food to other countries, a major source of arms sales to developing nations, and a powerful influence in multilateral institutions such as the International Monetary Fund, the World Bank, and the United Nations. What Americans see as a growing interdependence is regarded by many in the less developed countries as a pattern of domination and dependence (Economic Justice, #13).

Moreover, equity requires, even as the fact of interdependence becomes more apparent, that the quality of interdependence be improved, in order to eliminate "the scandal of the shocking inequality between the rich and the poor" in a world divided ever more sharply between them. Developing countries, moreover, often perceive themselves more as dependent on the industrialized countries, especially the United States, because the international system itself, as well as the way the United States acts in it, subordinates them (Economic Justice, #252).

Since the relationships between countries today are closer in every region of the world, by reason of science and technology, it is proper that peoples become more and more interdependent (On Christianity and Social Progress, #200).

Every day, human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family (Church in the Modern World, #26).

Invention

By divine favor, especially in modern times, human genius has produced from natural material astonishing inventions in the field of technology. Some of these have extraordinary bearing on the human spirit, since they open up new and highly effective avenues of communication for all kinds of information, ideas, and directives (Decree on the Instruments of Social Communication, #1).

Justice

Biblical justice is the goal we strive for....These norms state the minimum levels of mutual care and respect that all persons owe to each other in an imperfect world. Catholic social teaching, like much philosophical reflection, distinguishes three dimensions of basic justice: commutative justice, distributive justice, and social justice. Commutative justice calls for fundamental fairness in all agreements and exchanges between individuals or private social groups...Distributive justice requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet....Social justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way (Economic Justice, #68-71).

The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation (Economic Justice, #86).

Charity will never be true charity unless it takes justice into account...Let no one attempt with small gifts of charity to exempt himself from the great duties imposed by justice (Peace on Earth, 60-62).

The guaranteeing of basic justice for all is not an optional expression of largesse but an inescapable duty for the whole of society (Economic Justice, #120).

Labor

Human labor...is superior to the other elements of economic life, for the latter have only the nature of tools. This labor, whether it is engaged in independently or hired by someone else, comes immediately from the person... By his labor a man ordinarily supports himself and his family, is joined to his fellow men and serves them, and can exercise genuine charity and be a partner in the work of bringing divine creation to perfection. Indeed, we hold that through labor offered to God, man is associated with the redemptive work of Jesus Christ, who conferred an eminent dignity on labor when at Nazareth he worked with his own hands. From this there follows for every man the duty of working faithfully and also the right to work. It is the duty of society, moreover, according to the circumstances prevailing in it, and in keeping with its role, to help the citizens to find sufficient employment (Church in the Modern World, #67).

Labor Unions

The purpose of unions is not simply to defend the existing wages and prerogatives of the fraction of workers who belong to them, but also to enable workers to make positive and creative contributions to the firm, the community, and the larger society in an organized and cooperative way (On Human Work, #20).

The church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. This is a specific application of the more general right to associate. In the words of Pope

John Paul II, "The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies." Unions may also legitimately resort to strikes where this is the only available means to the justice owed to workers. No one may deny the right to organize without attacking human dignity itself. Therefore, we firmly oppose organized efforts, such as those regrettably now seen in this country, to break existing unions and prevent workers from organizing. Migrant agricultural workers today are particularly in need of the protection, including the right to organize and bargain collectively. U.S. labor law reform is needed to meet these problems as well as to provide more timely and effective remedies for unfair labor practices (Economic Justice, #104).

Along with the rights of workers and unions go a number of important responsibilities. Individual workers have obligations to their employers, and trade unions also have duties to society as a whole. Union management in particular carries a strong responsibility for the good name of the entire union movement. Workers must use their collective power to contribute to the well-being of the whole community and should avoid pressing demands whose fulfillment would damage the common good and the rights of more vulnerable members of society. It should be noted, however, that wages paid to workers are but one of the factors affecting the competitiveness of industries. Thus, it is unfair to expect unions to make concessions if managers and shareholders do not make at least equal sacrifices (Economic Justice, #106).

Land Ownership

The Catholic tradition has long defended the right to private ownership of productive property. This right is an important element in a just economic policy. It enlarges our capacity for creativity and initiative. Small and medium-sized farms, business, and entrepreneurial enterprises are among the most creative and efficient sectors of our economy. They should be highly valued by the people of the United States, as are land ownership and home ownership. Widespread distribution of property can help avoid excessive concentration of economic and political power. For these reasons ownership should be made possible for a broad sector of our population (Economic Justice for All, #114).

Landforms

Let the earth bless the Lord; Mountains and hills, bless the Lord; Everything growing from the earth, bless the Lord; praise and exalt him forever (Daniel 3:74-76).

Language

Human language is limited, however, especially when it comes to expressing transcendent mysteries. Therefore it is valid to distinguish between the truth itself and the language or words in which it is expressed. One and the same truth may be expressed in a variety of ways (Sharing the Light of Faith, #45).

A serious problem facing some minority elderly is a language barrier which may prevent them from obtaining medical and social services to which they are entitled. The same barrier may prevent them from participating in the social and recreational life of their communities and neighborhoods or the liturgical life of their churches (Society and the Aged, #35).

Law

If conscientious cooperation between citizens is to achieve its happy effect in the normal course of public affairs, a positive system of law is required. In it should be established a division of governmental roles and institutions and, at the same time, an effective and independent system for the protection of rights (Church in the Modern World, #75).

...many think that the relationships between men and States can be governed by the same laws as the forces and irrational elements of the universe, whereas the laws governing them are of quite a different kind and are to be sought elsewhere, namely where the father of all things wrote them, that is, in the nature of man. By these laws, men are most admirably taught, first of all how they should conduct their mutual dealings among themselves, then how the relationships between the citizens and the public authorities of each State should be regulated, then how states should deal with one another, and finally how, on the one hand individual men and States, and on the other hand the community of all peoples, should act towards each other, the establishment of such a community being urgently demanded today by the requirements of universal common good (Peace on Earth, #6-7).

Leisure

Leisure is connected to the whole of one's value system and influenced by the general culture one lives in. It can be trivialized into boredom and laziness, or end in nothing but a desire for greater consumption and waste. For disciples of Christ, the use of leisure may demand being countercultural. The Christian tradition sees in leisure, time to build family and societal relationships and an opportunity for communal prayer and worship, for relaxed contemplation and enjoyment of God's creation, and for the cultivation of the arts which help fill the human longing for wholeness. Most of all, we must be convinced that economic decisions affect our use of leisure and that such decisions are also to be based on moral and ethical considerations. In this area of leisure we must be on our guard against being swept along by a lack of cultural values and by the changing fads of an affluent society. In the creation narrative, God worked six days to create the world and rested on the seventh (Gn 2:1-4). We must take that image seriously and learn how to harmonize action and rest, work and leisure, so that both contribute to building up the person as well as the family and community (Economic Justice, #338).

Play is part of a whole array of means for regenerating one's strength, recreation, making the most of one's yearning for carefree enjoyment. It is an element of rest and relaxation. In order for play to attain these goals, of course, it must remain play; the player must not become a worker. We can say that creation is God at play since, even though creation of the world is meaningful divine action, this action is not necessary. Like creation, (people's) games are an expression of freedom, not caprice, for playing relates to the joy of the creator with his creation and the pleasure of the player with the game (A Christian View of Sports, #43).

In order that the church may defend the dignity with which man is endowed, because he is created by God and because God has breathed into him a soul to his own image, she has never failed to insist that the third commandment: "Remember to keep holy the Sabbath day," be carefully observed by all... In addition, it is right and necessary for man to cease for a time from labor, not merely

to relax his body from daily hard work and likewise to refresh himself with decent recreation, but also to foster family unity, for this requires that all its members preserve a community of life and peaceful harmony (On Christianity and Social Progress, #249-50).

Liberation

The call to be a Christian involves a call to help liberate the human family from its radical slavery to sin and, therefore, from the effects of sin in the cultural, economic, social and political orders. Ultimately, these effects all result from sin; they are obstacles which prevent men and women from living according to the dignity which is theirs (Religious Dimension, #94).

Liberty

Authorities must beware of hindering family, social, or cultural groups, as well as intermediate bodies and institutions. They must not deprive them of their own lawful and effective activity, but should rather strive to promote them willingly and in an orderly fashion. For their part, citizens both as individuals and in association should be on guard against granting government too much authority and inappropriately seeking from it excessive conveniences and advantages, with a consequent weakening of the sense of responsibility on the part of individuals, families, and social groups (Church in the Modern World, #75).

Love

To those, therefore, who believe in divine love, He gives assurance that the way of love lies open to all men and that the effort to establish a universal brotherhood is not a hopeless one. He cautions them at the same time that this love is not something to be reserved for important matters, but must be pursued chiefly in the ordinary circumstances of life (Church in the Modern World, #38).

This social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance. An improvement in attitudes and widespread changes in society will have to take place if these objectives are to be gained (Church in the Modern World, #26).

Loyalty

Citizens should develop a generous and loyal devotion to their country, but without any narrowing of mind. In other words, they must always look simultaneously to the welfare of the whole human family, which is tied together by the manifold bonds linking races, peoples, and nations (Church in the Modern World, #75).

Management

Persons in management face many hard choices each day, choices on which the well-being of many others depends. Commitment to the public good and not simply the private good of their firms is at the heart of what it means to call their work a vocation and not simply a career or a job....The duties of individuals in the business world, however, do not exhaust the ethical dimensions of business and finance. The size of a firm or bank is in many cases an indicator of relative power. Large corporations and large financial institutions have considerable power to help shape economic institutions within the United States and throughout the world. With this power goes responsibility and the need for those who manage it to be held to moral and institutional accountability (Economic Justice, #111).

Market Economy

If an economic order is to be created which is genuine and universal, there must be an abolition of excessive desire for profit, nationalistic pretensions, the lust for political domination, militaristic thinking, and intrigues designed to spread and impose ideologies (Church in the Modern World, #85).

Mass Media

In our information society, people often feel deluged by messages that promote values contrary to their own and contrary to the gospel. Many people find television and radio programming, dramatic productions, some popular music, rock music videos, many films, and some written materials offensive, insulting, or degrading. The United States Catholic Conference has consistently and emphatically opposed any communication content that is destructive of human and religious values. At the same time, recognizing the legitimate rights and duties of artistic expression, we oppose censorship; our policy instead is to urge artists, producers, and communicators to sincerely seek the truth and to be motivated by a love for humanity, rather than by financial gain or base instinct (In the Sight of All, #27).

Special duties bind those readers, viewers, or listeners who personally and freely choose to receive what these media have to communicate. For good choosing dictates that ample favor be shown to whatever fosters virtue, knowledge, or art. People should reject whatever could become a cause or an occasion of spiritual harm to themselves, whatever could endanger others through bad example, and whatever would impede good selections and promote bad ones. The last effect generally results when financial support is given to men who exploit these media for commercial reasons (Decree on Instruments of Social Communication, #9).

The mass communication media often supply the most appropriate forum for church discussion of a variety of moral issues: national defense policies, respect for human life, citizens' rights, conduct of foreign policy (particularly where the church's perspective goes beyond a national self-interest), rights of the weak, and so forth. In entering into a national dialogue through mass communication, we not only fulfill our teaching role, but also seek to persuade all people according to the gospel. To do this, we must bring a credibility to our public communication by being aware of our own intentions, consistent with the moral teaching of the church, and clear in our witness to the gospel. Moreover, all church communicators should be well prepared, both in content and in communication skills, and be readily available to make the church's position and reasoning known to all.

The chief moral duties respecting the proper use of instruments of social communication fall on newsmen, writers, actors, designers, producers, exhibitors, distributors, operators, and sellers, critics, and whoever else may have a part of any kind in making and transmitting products of communication. For it is quite clear what heavy responsibilities are given to all such persons in the present state of affairs. By molding and activating the human race they can lead it upward or to ruin (Decree on Instruments of Social Communication, #11).

Migration

Now among the rights of a human person there must be included that by which a man may enter a political community where he hopes he can more fittingly provide a future for himself and his dependents. Wherefore, as far as the common good rightly understood permits, it is the duty of that state to accept such

immigrants and to help them to integrate them into itself as new members. Wherefore, on this occasion, we publicly approve and commend every undertaking, founded on the principles of human solidarity and Christian charity, which aims at making migration of persons from one country to another less painful (Peace on Earth, #106-107).

We are thinking also of the precarious situation of a great number of emigrant workers whose condition as foreigners makes it all the more difficult for them to make any sort of social vindication, in spite of their real participation in the economic effort of the country that receives them. It is urgently necessary for people to go beyond a narrowly nationalist attitude in their regard and to give them a charter which will assure them a right to emigrate, favor their integration, facilitate their professional advancement and give them access to decent housing where, if such is the case, their families can join them (A Call to Action, #17).

Family pastoral care in migration cannot be identical in all times and places. The forms that it assumes must take into account the situation of the migrant, his background, the society in which he lives and the real prospects that his condition offers....In the sphere of the apostolate proper to the laity, the evangelization of the migrant family should not be forgotten; its members are called to evangelization and to be evangelized. They should be reminded that the religious and moral future of the domestic hearth rests mainly in their hands: if families accept evangelization, they will become in their turn instruments of evangelization for many others, favorably influencing the milieu in which they live and work (The Problems of Migration, pp. 359-60).

Militarism

If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms. Those armaments, especially those terrible arms which modern science has given you, long before they produce victims and ruins, nourish bad feelings, create nightmares, distrust, and somber resolutions: they demand enormous expenditures; they obstruct projects of union and useful collaboration; they falsify the psychology of peoples (Address to the U.N. Assembly, Pope Paul VI, Oct. 4, 1965).

While extravagant sums are being spent for the furnishing of ever new weapons, an adequate remedy cannot be provided for the multiple miseries afflicting the whole modern world. Disagreements between nations are not really and radically healed; on the contrary, they spread the infection to other parts of the earth. New approaches based on reformed attitudes must be taken to remove this trap and to emancipate the world from its crushing anxiety through the restoration of genuine peace (Church in the Modern World, #81).

Morality

The gospels contain Jesus' moral teaching as transmitted by the apostolic church. The epistles, especially those of St. Paul, denounce conduct unbecoming to Christians and specify the behavior expected of those who have been baptized into Christ....Through the ages moral teaching has been an integral part of the Catholic message, and an upright life has been a hallmark of a mature Christian. Catechisms have traditionally emphasized a code of Christian conduct, sometimes summarized under three headings: a sense of personal integrity; social justice and love of neighbor; and accountability to God as a loving Father who is also Lord

of all. Catechesis therefore includes the church's moral teaching, showing clearly its relevance to both individual ethics and current public issues. It takes into account the stages through which individuals and communities pass as they grow in ability to make moral judgements and to act in a responsible Christian manner. Catechesis expresses the church's moral teaching clearly and emphasizes the faithful acceptance of this teaching—an acceptance which carries a twofold responsibility on the part of individuals and a community: to strive for perfection and give witness to Christian beliefs and values and to seek to correct conditions in society and the church which hinder authentic human development and the flourishing of Christian values (Sharing the Light of Faith, #38).

Profound and rapid changes make it particularly urgent that no one, ignoring the trend of events or drugged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life....Let everyone consider it his sacred obligation to count social necessities among the primary duties of modern man, and to pay heed to them. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But his challenge cannot be met unless individual men and their associations cultivate in themselves the moral and social virtues, and promote them in society. Thus, with the needed help of divine grace, men who are truly new and artisans of a new humanity can be forthcoming (Church in the Modern World, #30).

Nation/National

...nations are reciprocally subjects of rights and duties. This means that their relationships also must be harmonized in truth, in justice, in a working solidarity, in liberty. The same natural law, which governs relations between individual human beings, serves also to regulate the relations of nations with one another (Peace on Earth, #80).

Neighbor/ Neighborhood

Christ teaches that love of God and love of neighbor spring from the same Spirit and are inseparable. (Cf 1 Jn 4, 12f.20). We are to love all human beings even enemies, as we love ourselves; even more, we are to obey Christ's new command to love all others as He has loved us (Cf Jn 13, 34; 15,12f) (Sharing the Light of Faith, #91)

Coming down to practical and particularly urgent consequences, this Council lays stress on reverence for man; everyone must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus.

In our times a special obligation binds us to make ourselves the neighbor of absolutely every person, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord: "As long as you did it for one of these, the least of my brethren, you did it for me" (Mt. 25:40) (Church in the Modern World, #27).

Participation

Economic development must...not be left to the sole judgement of a few men or groups, possessing excessive economic power, or of the political community alone, or of certain powerful nations. It is proper, on the contrary, that at every level the largest number of people have an active share in directing that development (Church in the Modern World, #65).

...both (social/economic and civil/political) kinds of rights call for positive action to create social and political institutions that enable all persons to become active members of society. Civil and political rights allow persons to participate freely in the public life of the community, for example, through free speech, assembly, and the vote. In democratic countries these rights have been secured through a long and vigorous history of creating the institutions of constitutional government. In seeking to secure the full range of social and economic rights today, a similar effort to shape new economic arrangements will be necessary (Economic Justice, #82).

The principle of participation leads us to the conviction that the most appropriate and fundamental solutions to poverty will be those that enable people to take control of their own lives (Economic Justice, #188).

Patriotism

The Christian faithful, gathered together in the Church out of all nations, "are not marked off from the rest of men by their government, nor by their language, nor by their political institutions." So they should live for God and Christ by following the honorable customs of their own nation. As good citizens, they should practice true and effective patriotism. At the same time, let them altogether avoid racial prejudice and bitter nationalism, fostering instead a universal love for man.

But it is not enough for Christian people to be present and organized in a given nation. Nor is it enough for them to carry out an apostolate of good example. They are organized and present for the purpose of announcing Christ to their non-Christian fellow-citizens by word and deed, and of aiding them toward the full reception of Christ (Decree on the Missionary Activity of the Church, #15).

Citizens should develop a generous and loyal devotion to their country, but without any narrowing of mind. In other words, they must always look simultaneously to the welfare of the whole human family, which is tied together by the manifold bonds linking races, peoples and nations (Church in the Modern World, #75).

Peace

Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is rightly and appropriately called "an enterprise of justice" (Is. 32:7). Peace results from that harmony built into human society by its divine founder, and actualized by men as they thirst after ever greater justice (Church in the Modern World, #78).

Peace must be born of mutual trust between nations rather than imposed on them through fear of one another's weapons. Hence everyone must labor to put an end at last to the arms race, and to make a true beginning of disarmament,

not indeed a unilateral disarmament, but one proceeding at an equal pace according to agreement, and backed up by authentic and workable safeguards....The problems of peace and disarmament have already been the subject of extensive, strenuous, and relentless examination. Together with international meetings dealing with these problems, such studies should be regarded as the first steps toward solving these serious questions. They should be promoted with even greater urgency in the hope that they will yield practical results in the future (Church in the Modern World, #82).

For men and women of faith, peace will imply a right relationship with God, which entails forgiveness, reconciliation, and union (Challenge of Peace, #27).

All of the values we are promoting in this letter rest ultimately in the disarmament of the human heart and the conversion of the human spirit to God who alone can give authentic peace. Indeed, to have peace in our world, we must have peace within ourselves. As Pope John Paul II reminded us in his 1982 World Day of Peace message, world peace will always elude us until peace becomes a reality for each of us personally. "It springs from the dynamism of free wills guided by reason towards the common good that is to be attained in truth, justice and love. Interior peace becomes possible only when we have a conversion of spirit. We cannot have peace with hate in our hearts (Challenge of Peace, #284).

Political Value System

Christians should recognize that various legitimate though conflicting views can be held concerning the regulation of temporal affairs. They should respect their fellow citizens when they promote such views honorably even by group action. Political parties should foster whatever they judge necessary for the common good. But they should never prefer their own advantage over this same common good.

Civic and political education is today supremely necessary for the people, especially young people. Such education should be painstakingly provided, so that all citizens can make their contribution to the political community. Let those who are suited for it, or can become so, prepare themselves for the difficult but most honorable art of politics. Let them work to exercise this art without thought of personal convenience and without benefit of bribery. Prudently and honorably let them fight against injustice and oppression, the arbitrary rule of one man or one party, and lack of tolerance. Let them devote themselves to the welfare of all sincerely and fairly, indeed with charity and political courage (Church in the Modern World, #75).

Poor

All members of society have a special obligation to the poor and vulnerable (Economic Justice For All, Preface #16).

Decisions must be judged in light of what they do for the poor, what they do to the poor, and what they enable the poor to do for themselves. The fundamental moral criterion for all economic decisions, policies, and institutions is this: they must be at the service of all people, especially the poor (Economic Justice For All, #24).

As individuals and as a nation, therefore, we are called to make a fundamental "option for the poor" (Economic Justice For All, #87).

In teaching us charity, the Gospel instructs us in the preferential respect due the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others (A Call to Action, #23).

This theme, commonly referred to now as the option for the poor, is a basic and consistent one throughout Catholic social teaching. The biblical concept of justice underlines the notion that in God's eyes the justice of a community is measured by how it treats the powerless and the vulnerable. Like the prophets of the Old Testament, Jesus consistently took the side of the powerless and those on the margins of society....The option for the poor also emphasizes that attention to conventional economics is not satisfactory; the question is not only how we produce but also how we share. This theme of social justice is a major thread running through the pastoral on the economy. In rural America it is especially pertinent to farmworkers, especially migrants, and the rural poor—farmers and nonfarmers—who constitute a disproportionate number of the Americans who live at or below the poverty line (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #3).

Population

Many people assert that it is absolutely necessary for population growth to be radically reduced everywhere or at least in certain nations. They say this must be done by every possible means and by every kind of government intervention. Hence this Council exhorts all to beware against solutions contradicting the moral law, solutions which have been promoted publicly and privately, and sometimes actually imposed (Church in the Modern World, #87).

It is not to be denied that accelerated demographic increases too frequently add difficulties to plans for development because the population is increased more rapidly than available resources so that all solutions seem to end in a blind alley. Then one easily yields to a plan to diminish the demographic increase by resource to most drastic methods. There is no doubt that the public authorities within the sphere of their competence can intervene in this matter giving their citizens information on the topic and adopting appropriate measures provided those are in accord with the precepts of the moral law and that the rightful freedom of married people is most completely protected. But when the most inalienable right of matrimony and procreation is taken away human dignity is destroyed (On the Development of Peoples, #37).

Poverty

Harsh poverty plagues our country despite its great wealth. More than 33 million Americans are poor; by any reasonable standard another 20 to 30 million are needy. Poverty is increasing in the United States, not decreasing. For a people who believe in "progress," this should be cause for alarm. These burdens fall most heavily on blacks, Hispanics, and Native Americans. Even more disturbing is the large increase in the number of women and children living in poverty. Today children are the largest single group among the poor. This tragic fact seriously threatens the nation's future. That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore (Economic Justice For All, #16).

For poverty is not merely the lack of adequate financial resources. It entails a more profound kind of deprivation, a denial of full participation in the economic, social, and political life of society and an inability to influence decisions that affect one's life. It means being powerless in a way that assaults not only one's pocketbook but also one's fundamental human dignity. Therefore, we should seek solutions that enable the poor to help themselves through such means as employment. Paternalistic programs which do too much for and too little with the poor are to be avoided (Economic Justice For All, #188).

Since poverty is fundamentally a problem of powerlessness and marginalization, the importance of education as a means of overcoming it cannot be overemphasized....Our Catholic schools have the well-merited reputation of providing excellent education, especially for the poor. Catholic inner-city schools provide an otherwise unavailable educational alternative for many poor families. They provide one effective vehicle for disadvantaged students to lift themselves out of poverty. We commend the work of all those who make great sacrifices to maintain these inner-city schools. We pledge ourselves to continue the effort to make Catholic schools models of education for the poor. We also wish to affirm our strong support for the public school system in the United States (Economic Justice For All, #203-205).

Power

Authorities must beware of hindering family, social, or cultural groups, as well as intermediate bodies and institutions. They must not deprive them of their own lawful and effective activity, but should rather strive to promote them willingly and in an orderly fashion. For their part, citizens both as individuals and in association should be on guard against granting government too much authority and inappropriately seeking from it excessive conveniences and advantages, with a consequent weakening of the sense of responsibility on the part of individuals, families, and social groups (Church in the Modern World, #75).

Production

Everyone certainly knows that in some parts of the world there is an imbalance between the amount of arable land and the size of the population, and in other parts between the fertility of the soil and available farm implements. Consequently, necessity demands a cooperative effort on the part of the people to bring about a quicker exchange of goods, or of capital, or the migration of people themselves (Peace on Earth, #101).

Today, more than ever before, progress in the production of agricultural and industrial goods and in the rendering of services is rightly aimed at making provision for the growth of a people and at meeting the rising expectations of the human race. Therefore, technical progress must be fostered, along with a spirit of initiative, an eagerness to create and expand enterprises, the adaptation of methods of production, and the strenuous efforts of all who engage in production — in a word, all the elements making for such development.

The fundamental purpose of this productivity must not be the mere multiplication of products. It must not be profit or domination. Rather, it must be the service of man, and indeed of the whole man, viewed in terms of his material needs and the demands of his intellectual, moral, spiritual, and religious life. And when we say man, we mean every man whatsoever and every group of men, of

whatever race and from whatever part of the world. Consequently, economic activity is to be carried out according to its own methods and laws but within the limits of morality, so that God's plan for mankind can be realized (Church in the Modern World, #64).

Progress/Change

Sacred scripture teaches the human family what the experience of the ages confirms: that while human progress is a great advantage to man, it brings with it a strong temptation. For when the order of values is jumbled, and bad is mixed with the good, individuals and groups pay heed solely to their own interests, and not to those of others. Thus it happens that the world ceases to be a place of true brotherhood. In our own day, the magnified power of humanity threatens to destroy the race itself....Caught in this conflict, man is obliged to wrestle constantly if he is to cling to what is good. Nor can he achieve his own integrity without valiant efforts and the help of God's grace.

That is why Christ's church, trusting in the design of the creator, acknowledges that human progress can serve man's true happiness. Yet she cannot help echoing the Apostle's warning: "Be not conformed to this world" (Rom. 12:2). By the world is here meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man (Church in the Modern World, #37).

Property

The Catholic tradition has long defended the right to private ownership of productive property (The Condition of Labor, #10, 15, 36).

Widespread distribution of property can help avoid excessive concentration of economic and political power. For these reasons ownership should be made possible for a broad sector of our population.

The common good may sometimes demand that the right to own be limited by public involvement in the planning or ownership of certain sectors of the economy. Support of private ownership does not mean that anyone has the right to unlimited accumulation of wealth (Economic Justice For All, #114-115).

Private property does not constitute for anyone an absolute or unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities (On the Development of Peoples, #23).

Quality of Life

Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own (Peace on Earth, #11).

The right to life touches also upon life's quality. The respect due life is, for example, violated in attempts to hamper another's capacity to live as fully as possible, or to reduce a person to a state of dependency. The authentic meaning of "quality of life" is seriously misconstrued when it is taken to justify such things

as the destruction of lives deemed defective because of mental, physical, or social handicaps (Sharing the Light of Faith, #167).

Racism

Racism is an evil which endures in our society and in our church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only the external appearances which have changed (Brothers and Sisters to Us, #1).

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: "Treat others the way you would have them treat you." Indeed, racism is more than a disregard for the words of Jesus; it is denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation (Brothers and Sisters to Us, #9).

Crude and blatant expressions of racist sentiment, though they occasionally exist, are today considered bad form. Yet racism itself persists in covert ways. Under the guise of other motives, it is manifest in the tendency to stereotype and marginalize whole segments of the population whose presence is perceived as a threat. It is manifest also in the indifference that replaces open hatred. The minority poor are seen as the dross of a postindustrial society —without skills, without motivation, without incentive. They are expendable. Many times the new face of racism is the computer print-out, the graph of profits and losses, the pink slip, the nameless statistic. Today's racism flourishes in the triumph of private concern over public responsibility, individual success over social commitment, and personal fulfillment over authentic compassion. Then too, we recognize that racism also exists in the attitudes and behavior of some who are themselves members of minority groups. Christian ideals of justice must be brought to bear in both the private and the public sector in order that covert racism be eliminated wherever it exists (Brothers and Sisters to Us, #22).

The Christian doctrine about the human person has developed from and is enlightened by biblical Revelation, as well as from a continuous confrontation with the aspirations and experiences of peoples. This doctrine has inspired the church's attitudes, as we have already mentioned, throughout history. It has been clearly taken up and synthesized for our times by the Second Vatican Council in several key texts. The following passage is an example of this: "All men are endowed with a rational soul and are created in God's image; they have the same nature and origin and, being redeemed by Christ, they enjoy the same divine calling and destiny; there is here a basic equality between all men and it must be given ever greater recognition"....This doctrine has frequently been repeated by the popes and bishops. ... John Paul II in turn reaffirmed: "Man's creation by God 'in his own image' confers upon every human person an eminent dignity; it also postulates the fundamental equality of all human beings. For the church, this equality, which is rooted in man's being, acquires the dimension of an altogether special brotherhood through the Incarnation of the Son of God... In the Redemption

effected by Jesus Christ the church sees a further basis of the rights and duties of the human person. Hence every form of discrimination based on race ... is absolutely unacceptable" (The Church and Racism, #17).

The Christian teaching, which has just been presented, has in fact serious moral consequences which can be summarized in three key words: respect for differences, fraternity, solidarity. ... Equality does not mean uniformity. It is important to recognize the diversity and complementarity of one another's cultural riches and moral qualities. Equality of treatment therefore implies a certain recognition of differences which minorities themselves demand in order to develop according to their own specific characteristics, in respect for others and for the common good of society and the world community. ... Mutual respect is not enough: fraternity must be established. The dynamism necessary for such fraternity is none other than charity, which is also very much at the heart of the Christian message: "Every man is my brother." Charity is not just a simple feeling of benevolence or pity. It aims at enabling each and every one to benefit effectively from worthy conditions of life due in justice: for survival, freedom and development in all circumstances. ... One must go on to effective solidarity between all, in particular between rich and poor. ...insists on interdependence "sensed as a system determining relationships in the contemporary world" ... and accepted as a moral category (The Church and Racism, #23).

Racial prejudice, which denies the equal dignity of all the members of the human family and blasphemes the creator, can only be eradicated by going to its roots where it is formed: in the human heart. ... It is the way we look at others that must be purified (The Church and Racism, #24).

Doctrine and examples by themselves are not sufficient. The victims of racism, wherever they may be, must be defended. Acts of discrimination amongst persons and peoples for racist or other reasons - religious or ideological - and which lead to contempt and to the phenomena of exclusion, must be denounced and brought to light without hesitation and strongly rejected in order to promote equitable behavior, legislative dispositions and social structures (The Church and Racism, #26).

Reconciliation

Catechesis for reconciliation challenges people to acknowledge the difference between good and evil in the social order, to measure their values and priorities against those of the gospel and the church, to accept individual and corporate responsibility for their decisions and the consequences of those decisions, and to repent of their participation in evil (Sharing the Light of Faith, #125).

Reconciliation is the ability to be at peace with God, with self, and with others (Vision and Values, p. 201).

We reaffirm that the church must be a sign and a source of reconciliation among peoples. People have a right to hope; the church today should be a sign and source of hope. Hence the church offers pardon to all who have persecuted or defamed her, and pledges openness and sympathetic understanding to all who question, challenge and confront her. We call finally upon every man and woman to recognize the responsibility which he or she has in conscience for the rights

of others. Enlightened in our understanding of evangelization and strengthened in our commitment to proclaim the Good News, we affirm our determination to foster human rights and reconciliation everywhere in the church and the world today (Furthering the Work of the Synod, #13).

Religious Freedom

This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits (Declaration on Religious Freedom, #2).

Resources

Locked together in a world of limited material resources and a growing array of common problems, we help or hurt one another by the economic policies we choose. All the economic agents in our society, therefore, must consciously and deliberately attend to the good of the whole human family. We must all work to increase the effectiveness of international agencies in addressing global problems that cannot be handled through the actions of individual countries (Economic Justice, #324).

Recent food shortages have made us acutely aware that U.S. food and agricultural policies have a massive impact on the availability, quality, and prices of food not only in this country but throughout the world. Because food is a unique resource necessary to life itself, our great capacity to produce it carries with it awesome responsibilities. Our food policy must not be governed by profit considerations alone, but by the needs of hungry people (Statement on Feeding the Hungry, #21).

Decisions about the use of land and resources are often made without rational planning or sufficient concern for the environmental and human costs of those decisions. Suburban sprawl, surface mining, industrial development, and other demands on the land are diverting over one million acres from agricultural use each year with potentially serious consequences for future food production. A more integrated and rational process for land use planning is necessary. With regard to agricultural land, the primary objective of land use legislation should be the conservation of such land for its unique food producing value and protection of a dispersed pattern of ownership (Statement on Feeding the Hungry, #24).

Responsibilities

It is in full conformity with human nature that there should be juridico-political structures providing all citizens in an ever better fashion and without any discrimination the practical possibility of freely and actively taking part in the establishment of the juridical foundations of the political community and in the direction of public affairs, in fixing the terms of reference of the various public bodies and in the election of political leaders. All citizens, therefore, should be mindful of the right and also the duty to use their free vote to further the common good (Church in the Modern World, #75).

Revolution

There are some souls, particularly endowed with generosity, who, on finding situations where the requirements of justice are not satisfied or not satisfied in full, feel enkindled with the desire to change the state of things, as if they wished to have recourse to something like a revolution.

It must be borne in mind that to proceed gradually is the law of life in all its expressions; therefore in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually. Pius XII proclaimed: Salvation and justice are not to be found in revolution, but in evolution through concord. Violence has always achieved only destruction, not construction; the kindling of passions, not their pacification; the accumulation of hate and ruin, not the reconciliation of the contending parties. And it has reduced man and parties to the difficult task of rebuilding, after sad experience, on the ruins of discord (Peace on Earth, #161-162).

A real evil should not be fought against at the cost of greater misery (On the Development of Peoples, #31).

We want our position clearly understood. The present situation must be met with courage and the injustices which follow in its train must be fought and overcome. Development demands a bold approach to changes by which things will be thoroughly renovated. Everyone should generously and eagerly share in it especially those who by reason of their education, position and power have the greatest influence. Setting the example let them give some of their possessions to this cause as some of our fellow bishops have done. In this way they will live up to men's expectation and faithfully follow the Holy Spirit since "the ferment of the gospel has stirred up in man's heart, and continues to do so, an irresistible demand for his dignity" (On the Development of Peoples, #32).

Rights

Flowing directly from our humanity are certain rights and duties which safeguard and promote human dignity. All human beings have these basic rights and duties, regardless of intelligence, background, contribution to society, race, sex, class, vocation, or nationality. Pope John XXIII gave a systematic catalogue of basic rights in his encyclical *Peace on Earth* (1963). These should be an integral part of catechesis on social ministry. Rights and duties are complementary: if one person has a right, others have a duty to respect it. The goal is to enable all people more clearly to manifest the divine image present in them (Sharing the Light of Faith, #157).

Rural

The world of agriculture, which provides society with the goods it needs for its daily sustenance, is of fundamental importance. The conditions of the rural population and of agricultural work vary from place to place, and the social position of agricultural workers differs from country to country....In many situations, radical and urgent changes, therefore, are needed in order to restore to agriculture - and to rural people - their just value as the basis for a healthy economy, within the social community's development as a whole. Thus, it is necessary to proclaim and promote the dignity of work, of all work but especially of agricultural work, in which man so eloquently "subdues" the earth he has received as a gift from God and affirms his "dominion" in the visible world (On Human Work, #21).

First, it is necessary that everyone, and especially public authorities, strive to effect improvements in rural areas as regards the principal services needed by all. Such are, for example: highway construction; transport services; marketing facilities; pure drinking water; housing; medical services; elementary trade; and professional schools; things requisite for religion and for recreation; finally, furnishings and equipment needed in the modern farm home. Where these requirements for a dignified farm life are lacking to rural dwellers, economic and social progress does not occur at all, or else very slowly. Under such conditions, nothing can be done to keep men from deserting the fields, nor can anyone estimate their number (On Christianity and Social Progress, #127).

The rural poor suffer high rates of hunger and malnutrition, inadequate housing, and a lack of decent health care and education. Many rural communities lag behind urban areas economically, adding to the persistence of problems of widespread and intractable rural poverty. The lack of access to services compounds the misery and makes the task of eliminating rural poverty even more difficult (Report of the Ad Hoc Task Force of Food, Agriculture, and Rural Concerns, #C3).

Sacrifice

Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This he did so that, by preaching the gospel to every creature, they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan and from death, and brought us into the kingdom of his Father. His purpose was also that they might exercise the work of salvation which they were proclaiming, by means of sacrifice and sacraments, around which the entire liturgical life revolves (Constitution on the Sacred Liturgy, #6).

Service

Like Christ, who came into the world "not to be served by others but to serve" (Mt 20:28), the Church seeks to minister to all peoples. It has a mission to heal and reconcile as its founder did (Cf 2 Cor 5:18f). It must perform the corporal and spiritual works of mercy, assisting the needy, whatever their condition (Cf. Mt 25:35-40). The good and faithful servant acts out of concern and love, not for personal gain or glory (Cf Lk 22:27). One way in which the church fulfills its role as servant is its teaching ministry: in today's world one of its chief forms of service is its witness to a transcendent God, to unchanging truths, and to the gospel message (Sharing the Light of Faith, #66).

The educational mission of the church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (daikonia). While these three essential elements can be separated for the sake of analysis, they are joined in the one educational ministry (To Teach As Jesus Did, #14).

For service is itself an efficacious means of teaching doctrine, and thus these programs should include opportunities for service as part of the educational experience they seek to provide the young. Today, when many people have more leisure time than in the past, it is appropriate that a parish increasingly turn its attention to the task of preparing its members, young and old, for service within and beyond the Christian community (To Teach As Jesus Did, #89).

The experience of Christian community leads naturally to service. Christ gives his people different gifts not only for themselves but for others. Each must serve the other for the good of all (To Teach As Jesus Did, #28).

Sexism

Similarly, in many countries a charter for women which would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity is the object of study and at times of lively demands. ... Developments in legislation should ... at the same time recognize her independence as a person, and her equal rights to participate in cultural, economic, social and political life (A Call to Action, #13).

The United States of America rests on a constitutional heritage that recognizes the equality, dignity, and inalienable rights of all its citizens. Further, we are heirs of a religious teaching which proclaims that all men and women, as children of God, are brothers and sisters. Every form of discrimination against individuals and groups - whether because of race, ethnicity, religion, gender, economic status, or national or cultural origin - is a serious injustice which has severely weakened our social fabric and deprived our country of the unique contributions of many of our citizens (Brothers and Sisters to Us, #8).

In dealing with the specific rights of women as women it is necessary to return again and again to the immutable basis of Christian anthropology as it is foreshadowed in the scriptural account of the creation of man - as male and female - in the image and likeness of God. Both man and woman are created in the image of the personhood of God, with inalienable personal dignity and in complementarity - one with the other. Whatever violates the complementarity of women and men, whatever impedes the true communion of persons according to the complementarity of the sexes offends the dignity of both women and men. ... You are rightly striving to help eliminate discrimination based on sex (The Rights of Women, p. 243).

These words of Genesis (3:16) refer directly to marriage, but indirectly they concern the different spheres of social life: the situations in which the woman remains disadvantaged or discriminated against by the fact of being a woman. ... The personal resources of femininity are certainly no less than the resources of masculinity: They are merely different (On the Dignity and Vocation of Women, #10).

Slavery

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms (Universal Declaration of Human Rights of the United Nations, Article 4).

He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners (Is 61,1).

For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery (Gal 5,1).

Social Groups

One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored (Peace on Earth, #62).

Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on one another. From the beginning, the subject and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. Since this social life is not something added on to man, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny (Church in the Modern World, #80).

Every day human interdependence tightens and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family (Church in the Modern World, #83).

Social Sin

But if by this social life the human person is greatly aided in responding to his destiny, even in its religious dimensions, it cannot be denied that men are often diverted from doing good and spurred toward evil by the social circumstances in which they live and are immersed from their birth. To be sure, the disturbances which so frequently occur in the social order result in part from the natural tensions of economic, political, and social forms. But at a deeper level they flow from man's pride and selfishness which contaminate even the social sphere. When the structure of affairs is flawed by the consequences of sin, man, already born with a bent toward evil, finds there new inducements to sin, which cannot be overcome without strenuous efforts and the assistance of grace (Church in the Modern World, #25).

Society

Human beings are social by nature. This means that family, state, and society are natural contexts for human life. They are essential for personal development, including the religious dimension. This emphasis on the social nature of human beings and its implications is a critically important aspect of Catholic social teaching. Since societies are essential to human development, their organization and functioning - legal, political, economic, cultural - raise vitally important moral issues. Catholic social teaching provides principles by which the Church as an institution, and Christians as individuals, can evaluate political, economic, social, and legal structures. As the Church's teaching on personal morality establishes norms of conscience which help us assess issues pertaining to personal character and interpersonal relationships, so its teaching concerning social morality provides norms of conscience for judging social structures and institutional relationships (Sharing the Light of Faith, #158).

...How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. The obligation to "love our neighbor" has an individual dimension, but it also requires a broader social commitment to the common good (Economic Justice For All, Preface #14).

Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights (Economic Justice For All, Preface #18).

State/Region

In determining the structure and operation of government which a state is to have, great weight has to be given to the circumstances of a given people, circumstances which will vary at different times and in different places. We consider, however, that it is in keeping with the innate demands of human nature that the state should take a form which embodies the three-fold division of powers corresponding to the three principal functions of public authority. In that type of state, not only the official functions of government but also the mutual relations between citizens and public officials are set down according to law, which in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties (Peace on Earth, #68).

Stewardship

The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it (Gn 2,15).

Creation is a gift; women and men are to be faithful stewards in caring for the earth. They can justly consider that by their labor they are unfolding the creator's work (Economic Justice For All, # 32).

In the bible and the teaching tradition of the church, these principles of land stewardship are evident:

1. The land is God's.
2. People are God's stewards on the land;
3. The land's benefits are for everyone;
4. The land should be distributed equitably;
5. The land should be conserved and restored;
6. Land use planning must consider social and environmental impacts;
7. Land use should be appropriate to land quality;
8. The land should provide a moderate livelihood;
9. The land's workers should be able to become the land's owners;
10. The land's mineral wealth should be shared (Strangers and Guests, # 50).

Those who are God's stewards on the land are also co-creators with God in guiding the land's productive power and in conserving the land's natural gifts. As co-creators, God's stewards help the land fulfill the purpose for which God created it: to help satisfy the physical, social and spiritual needs of God's creatures (Strangers and Guests, #55).

Technology

The rapid progress of science and technology in the United States has put into human hands unprecedented power to reap great benefit for the human race or sow disaster upon the earth. Men and women have new capacities to attempt

to solve some of the persistent problems confronting the people of the entire world; but, they also have new power to deny human dignity and even survival to much of humanity. Science and technology hold out the promise of improving the world food supply, curing diseases and plagues, and distributing the world's goods more equitably. They can also be used to violate human freedom, curtail human rights, and kill vast numbers of people (Sharing the Light of Faith, #17).

Technological progress has had contradictory effects on life in this country. In becoming highly mobile and migratory, people, especially families, have been drawn further apart; yet, in another sense, the almost universal coverage of modern communications media has brought people into increasingly constant and immediate contact (Sharing the Light of Faith, #20).

Underlying virtually all of the changes occurring in the world today, both as instrument and cause, are technology and the technological worldview. Technology is one of the most marvelous expressions of the human spirit in history; but it is not an unmixed blessing. It can enrich life immeasurably or make a tragedy of life. The choice is man's, and education has a powerful role in shaping that choice. (To Teach As Jesus Did, #33)

Time

To a certain extent, the human intellect is also broadening its dominion over time: over the past by means of historical knowledge; over the future by the art of projecting and by planning (Church in the Modern World, #5).

Tradition

Faith is expressed in words and deeds. What we are to believe is found in tradition and scripture, which together "form one sacred deposit of the word of God which is committed to the Church."...To the successors of the apostles, sacred tradition hands on in its fullest purity God's word....The tradition which comes from the apostles is unfolded in and by the church with the help of the Holy Spirit (Cf. 1 Cor 12:2f) (Sharing the Light of Faith, #59).

Creeds and formulas which state the Church's belief are expressions of the living tradition which, from the time of the apostles, has developed "in the Church with the help of the Holy Spirit" (Sharing the Light of Faith, #45).

Truth

By the natural law, every human being has the right to respect for his person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art within the limits laid down by the moral order and the common good; and he has the right to be informed truthfully about public events (Peace on Earth, #12).

...every man has the duty, and therefore, the right to seek the truth in matters religious, in order that he may, with prudence, form for himself right and true judgments of conscience, with the use of all suitable means. Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it (Declaration on Religious Freedom, #3).

Unemployment

Several areas of U.S. economic life demand special attention. Unemployment is the most basic. Despite the large number of new jobs the U.S. economy has generated in the past decade, approximately 8 million people seeking work in this country are unable to find it, and many more are so discouraged they have stopped looking. Over the past two decades the nation has come to tolerate an increasing level of unemployment. The 6 to 7 percent rate deemed acceptable today would have been intolerable twenty years ago. Among the unemployed are a disproportionate number of blacks, Hispanics, young people, or women who are the sole support of their families. Some cities and states have more unemployed persons than others as a result of economic forces that have little to do with people's desire to work. Unemployment is a tragedy no matter whom it strikes, but the tragedy is compounded by the unequal and unfair way it is distributed in our society (Economic Justice, # 15).

The structure of the U.S. economy is undergoing a transformation that affects both the quantity and the quality of jobs in our nation...more people in the labor market...technological changes...increased competition in world markets...discrimination in employment...high levels of defense spending... (Economic Justice, #144-148).

Violence

No society can live in peace with itself, or with the world, without a full awareness of the worth and dignity of every human person, and of the sacredness of all human life (Jas. 4:1-2). When we accept violence in any form as commonplace, our sensitivities become dulled. When we accept violence, war itself can be taken for granted. Violence has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation and pornography, neglect or abuse of the aged and the helpless, and innumerable other acts of inhumanity (Challenge of Peace, #285).

Vocation

Business people, managers, investors, and financiers follow a vital Christian vocation when they act responsibly and seek the common good. We encourage and support a renewed sense of vocation in the business community (Economic Justice For All, #117).

The gospel confers on each Christian the vocation to love God and neighbor in ways that bear fruit in the life of society. That vocation consists above all in a change of heart: a conversion expressed in praise of God and in concrete deeds of justice and service (Economic Justice For All, #327).

War

The moral theory of the "just-war" or "limited-war" doctrine begins with the presumption which binds all Christians: we should do no harm to our neighbors; how we treat our enemy is the key test of whether we love our neighbor; and the possibility of taking even one human life is a prospect we should consider in fear and trembling.

...War arose from disordered ambitions, but it could also be used, in some cases at least, to restrain evil and protect the innocent. The classic case which illustrated his (St. Augustine's) view was the use of lethal force to prevent aggression against innocent victims. Faced with the fact of attack on the innocent,

the presumption that we do no harm, even to our enemy, yielded to the command of love understood as the need to restrain an enemy who would injure the innocent.

Why and when recourse to war is permissible:

a. Just Cause: War is permissible only to confront "a real and certain danger," i.e., to protect innocent life, to preserve conditions necessary for decent human existence, and to secure basic human rights.
b. Competent Authority: In the Catholic tradition, the right to use force has always been joined to the common good; war must be declared by those with responsibility for public order, not by private groups or individuals.
c. Comparative Justice: Questions concerning the means of waging war today, particularly in view of the destructive potential of weapons, have tended to override questions concerning the comparative justice of the positions of respective adversaries or enemies. In essence: which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? The question in its most basic form is this: do the rights and values involved justify killing? For whatever the means used, war, by definition, involves violence, destruction, suffering, and death.
d. Right Intention: Right intention is related to just cause—war can be legitimately intended only for the reasons set forth above as a just cause. During the conflict, right intention means pursuit of peace and reconciliation, including avoiding unnecessarily destructive acts or imposing unreasonable conditions (e.g., unconditional surrender).
e. Last Resort: For resort to war to be justified, all peaceful alternatives must have been exhausted.
f. Probability of Success: This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile. The determination includes a recognition that at times defense of key values, even against great odds, may be a "proportionate" witness.
g. Proportionality: ...means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms. Nor should judgments concerning proportionality be limited to the temporal order without regard to a spiritual dimension in terms of "damage," "cost," and "the good expected." In today's interdependent world even a local conflict can affect people everywhere; this is particularly the case when the nuclear powers are involved. Hence a nation cannot justly go to war today without considering the effect of its action on others and on the international community (Challenge of Peace, #80-99).

Wealth

...even though the goods of the earth are to be enjoyed and people are to thank God for material blessings, wealth is a constant danger. (Prv 28:11; Am 5:4-13; Is 2:6-8; Jas 2:6-7; Lk 6:24; Lk 12:13-21; Lk 16:19-31) (Economic Justice For All, #49).

Women

If we were to reduce to a few essentials these brief indications concerning the place women should have in a renewed society, we might say: Let us willingly vote for 1) the recognition of the civil rights of women as the full equals of men, wherever these rights have not yet been acknowledged; 2) laws that will make it possible for women to fill the same professional, social and political roles as men, according to the individual capacities of each person; 3) the acknowledgment,

respect and protection of the special prerogatives of women in marriage, family, education and society; 4) the maintenance and defense of the dignity of women as persons, single women, wives and widows, and the help they need, especially when the husband is absent, disabled or imprisoned... (Women's Rights, December 8, 1974).

The witness and achievements of Christian women have had a significant impact on the life of the Church as well as of society. Even in the face of serious social discrimination, holy women have acted "freely," strengthened by their union with Christ (On the Dignity and Vocation of Women, #27).

We also urge that women should have their own share of responsibility and participation in the community life of society and likewise of the Church (Justice in the World, #42).

Work

Through work man must earn his daily bread and contribute to the continual advance of science and technology and, above all, to elevating unceasingly the cultural and moral level of the society within which he lives in community with those who belong to the same family. And work means any activity by man, whether manual or intellectual, whatever its nature or circumstances; it means any human activity that can and must be recognized as work, in the midst of all the many activities of which man is capable and to which he is predisposed by his very nature, by virtue of humanity itself (On Human Work, Introduction).

All work has a threefold moral significance. First, it is a principal way that people exercise the distinctive human capacity for self-expression and self-realization. Second, it is the ordinary way for human beings to fulfill their material needs. Finally, work enables people to contribute to the well-being of the larger community. Work is not only for one's self. It is for one's family, for the nation, and indeed for the benefit of the entire human family (Economic Justice For All, #97).

World Power/ Responsibility

Preventing nuclear war is a moral imperative; but the avoidance of war, nuclear or conventional, is not a sufficient conception of international relations today. Nor does it exhaust the content of Catholic teaching. Both the political needs and the moral challenge of our time require a positive conception of peace, based on a vision of a just world order. Pope Paul VI summarized classical Catholic teaching in his encyclical, *The Development of Peoples:* "Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men and women (Challenge of Peace, #234).

The fundamental premise of world order in Catholic teaching is a theological truth: the unity of the human family — rooted in common creation, destined for the kingdom, and united by moral bonds of rights and duties. This basic truth about the unity of the human family pervades the entire teaching on war and peace; for the pacifist position it is one of the reasons why life cannot be taken, while for the just-war position, even in a justified conflict bonds of responsibility remain in spite of the conflict (Challenge of Peace, #236).

3. RESOURCES FOR SCIENCE

In a number of countries, renewal in school programming has given increased attention to science and technology. Those teaching these subject areas must not ignore the religious dimension. They should help their students to understand that positive science, and the technology allied to it, is a part of the universe created by God....There can be no conflict between faith and true scientific knowledge; both find their source in God.

The student who is able to discover the harmony between faith and science will, in future professional life, be better able to put science and technology to the service of men and women, and to the service of God. It is a way of giving back to God what he has first given to us" (Religious Dimension, #54).

The purpose of this chapter is to provide teachers with some of the church's teachings on topics/issues that they may be teaching in science. Neither the list of topics/issues nor references from church documents is all inclusive. If a topic is not listed, it may have a reference under social studies or literature which would be helpful (all references are listed in the Appendix). Also, a given topic may have related listings, e.g., food, hunger, crop production. Teachers are encouraged to list additional topics and references as they discover them.

It is hoped that teachers will use this chapter to help broaden their background and understanding when they are planning units of instruction in science. Teachers should use their creativity to develop two aspects:

1. incorporation of the Church's teaching/perspective in the teaching of the content; and

2. student involvement with the teaching/value so students will be more likely to internalize the gospel perspective.

Topics/Issues

Abortion

The inviolability of the innocent human being's right to life "from the moment of conception until death" is a sign and requirement of the very inviolability of the person to whom the Creator has given the gift of life (Respect for Human Life in Origin and the Dignity of Procreation, #4).

From the time that the ovum is fertilized, a new life is begun which is neither that of the father nor of the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. To this perpetual evidence...modern genetic science brings valuable confirmation. It has demonstrated that, from the first instant, the program is fixed as to what this living being will be: a man, this individual man with his characteristic aspects already well determined. Right from fertilization is begun the adventure of a human life, and each of its great capacities requires time...to find its place and to be in a position to act (Declaration on Procured Abortion, 12-13).

Thus the fruit of human generation from the first moment of its existence, that is to say, from the moment the zygote has formed, demands the unconditional respect that is morally due to the human being in his bodily and spiritual totality. The human being is to be respected and treated as a person from the moment of conception, and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life (Respect for Human Life in Origin and the Dignity of Procreation, #I.1).

For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life—a ministry which must be fulfilled in a manner which is worthy of man. Therefore from the moment of its conception life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes (Church in the Modern World, #51).

Since its origins, your movement has dedicated itself generously to collaborate with other forces of good will, first to oppose the passage and later to lessen the effects of a law which allows the suppression of innocent beings and which is used more and more as a means of birth control. Today your movement offers its own participation and aid to mothers in difficulty and families in danger while reminding each one of his or her responsibilities so that health care facilities and especially family counseling centers may be places where life is effectively defended and not prematurely wiped out (The State as Executioner, p. 128).

In reality, abortion is a serious defeat for man and civil society. With it the life of a human being is sacrificed for the sake of much lesser values, often for motives based on lack of courage and confidence in life, and at times on the desire for a false well-being (The State as Executioner, p. 129).

Addiction (Chemical)

Drugs, in fact, soon lead to a psychic dependency which binds the individual to them as the solution to his difficulties; initially it is the simplest and most enjoyable solution; later on, it becomes dramatic. From here it is but a step to complete spiritual debility, to the loss of all ideals, to consequent contact with increasingly strong drugs and with their criminal background (Drugs: A False Solution to Real Problems, p. 304).

We realize the difficulty and complexity of the problems which are before us. We know that the activity of the volunteers is still very far from answering the reality of the needs because therapeutic help does not move with the same speed as does the spread of drugs, and the therapeutic community cannot be everything but only one of the moments along the way of measures needed for the disappearance of the disease. Nevertheless, the therapeutic community represents a concrete answer to the problem and it justifies the wish of a worldwide solution.

It is the common opinion of worthy observers that the holding power of the drug over the young mind lies in disaffection with life, fallen ideals and fear of the future. Lacking a perspective of the great values, the human person, especially if he is still in the springtime of life, when he has no reason for living or for thinking constructively of the future, tries to run away from the present by taking refuge in substitutes or in nothingness. The therapeutic community, by again proposing true values, provides the energy capable of helping one to live one's own life, striving joyfully to build or rebuild the person, of enabling him to face life and the uncertainties of the future (Drugs and Youth, p. 230-231).

Neither alarmism nor oversimplification serve to confront drug abuse. Rather what is effective is an effort to know the individual and understand his interior world; to lead him to the discovery, or rediscovery, of his own dignity as man; to help him to revive and nurture those personal resources that drugs have buried, by reactivating the mechanisms of the will and directing them toward certain and noble ideals (The Evil of Drugs, p. 357).

Prevention, suppression, rehabilitation: These are the focal points of a program that has been carried out with respect for the dignity of man and supported by correctness of relations between peoples. As such, they merit the confidence and support of the Church (The Evil of Drugs, p. 359).

Agriculture

The ownership and use of most of the land in this region is an agricultural issue. We are particularly concerned about the severe decline in the number of owner-operated family farms here over the past generation. We endorse and urge farm families to support the proposals set forth in the Family Farm Statement published by the United States Catholic Conference. We urge that modest land holdings, sufficient to support family farms, be encouraged by taxing land progressively at a higher rate according to increases in the size and quality of holdings. We also suggest that estate taxes be revised and enforced to promote moderate-sized family holdings and prevent hardships on bereaved families. We believe that monoculture is a poor use of land and increases the danger of financial collapse of a family farm, and so we encourage agricultural diversification (Strangers and Guests, #89).

AIDS

God loves you all, without distinction, without limit. He loves those of you who are elderly, who feel the burden of the years. He loves those of you who are sick, those who are suffering from AIDS and the AIDS-related complex. He loves the relatives and friends of the sick and those who care for them. He loves us all with an unconditional and everlasting love.... (Address at Mission Dolores, Pope John Paul II, # 10).

Irrational fear should be dispelled especially by the medical judgment that one cannot become infected with AIDS virus by casual contact. On the other hand, the Surgeon General's Report makes it clear that fear can be useful when it helps people avoid behavior that puts them at risk for AIDS. And so, avoidance of illicit use of drugs, sexual abstinence before marriage and monogamous fidelity within marriage recommend themselves as medically necessary as well as morally responsible. The recovery of the virtue of chastity may be one of the most urgent needs of contemporary society (A Call to Compassion, #14).

In fact, AIDS is neither the whole problem nor the central issue. It is a symptom of something deeper and more deadly. AIDS is but one of the many disastrous consequences of promiscuous sexual behavior. Promiscuity is the root cause of the present epidemic. It has always been sinful; it is rapidly becoming suicidal.

We are, then, dealing with an intrinsically moral issue and not simply one of public health. No campaign against AIDS can ignore or trivialize the moral question. Refusal to address the moral issues is itself a moral statement (AIDS: Time for a Moral Renaissance, #2,3).

That is why we who are followers of Jesus see the AIDS crisis as both a challenge to respond in a Christlike way to persons who are in dire need and a responsibility to work with others in our society to respond to that need (A Challenge and a Responsibility, #15)

Bioethics

...the unprecedented progress in life sciences, especially in the field of biology and allied disciplines, has generated new moral problems while calling into being a new specialty called bioethics, which deals with human life in all its stages. Awareness of the intrinsic value of life and respect for human dignity are fundamental to any consideration of the problems of abortion, infanticide, the care of those who are severely handicapped, infirm, or aged, the definition of death and euthanasia, behavior control through surgery and drug therapy, genetic engineering, and population control (Sharing the Light of Faith, #19).

Biological Warfare

...we strongly support negotiations aimed at reducing and limiting conventional forces and at building confidence between possible adversaries, especially in regions of potential military confrontations. We urge that prohibitions outlawing the production and use of chemical and biological weapons be reaffirmed and observed (Challenge of Peace, #210).

Biotechnology

Technology, which serves as one of the dominant factors in shaping our food system, confronts our society with new moral choices. The emerging field of biotechnology dramatizes this moral dilemma and offers the Church an opportunity to contribute to shaping the values which will guide the research and

application of this technology to food production (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #C4).

Birth Control

With regard to physical, economic, psychological and social conditions, responsible parenthood is exercised by those who prudently and generously decide to have more children, and by those who, for serious reasons and with due respect to moral precepts, decide not to have additional children for either a certain or an indefinite period of time. Responsible parenthood, as we use the term here, has one further essential aspect of paramount importance. It concerns the objective moral order which was established by God, and of which a right conscience is the true interpreter. In a word, the exercise of responsible parenthood requires that husband and wife, keeping a right order of priorities, recognize their own duties toward God, themselves, their families and human society. From this it follows that they are not free to act as they choose in the service of transmitting life, as if it were wholly up to them to decide what is the right course to follow. On the contrary, they are bound to ensure that what they do corresponds to the will of God the Creator. The very nature of marriage and its use makes His will clear, while the constant teaching of the Church spells it out (On the Moral Principles Governing Human Procreation, #10).

...We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. Equally to be condemned, as the magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the woman, whether permanent or temporary. Similarly excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means (On the Moral Principles Governing Human Procreation, #14).

On the other hand, the church does not consider at all illicit the use of the therapeutic means necessary to cure bodily diseases, even if a foreseeable impediment to procreation should result therefrom—provided such impediment is not directly intended for any motive whatsoever (On the Moral Principles Governing Human Procreation, #15).

If therefore there are wellgrounded reasons for spacing births, arising from the physical or psychological condition of husband or wife, or from external circumstances, the Church teaches that married people may then take advantage of the natural cycles immanent in the reproductive system and engage in marital intercourse only during those times that are infertile, thus controlling birth in a way which does not in the least offend the moral principles which We have just explained (On the Moral Principles Governing Human Procreation, #16).

Therefore when there is question of harmonizing conjugal love with the responsible transmission of life, the moral aspect of any procedure does not depend solely on sincere intentions or an evaluation of motives. It must be determined by objective standards. The use, based on the nature of the human person and his acts preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal

chastity is sincerely practiced. Relying on these principles, sons of the church may not undertake methods of regulating procreation which are found blameworthy by the teaching authority of the church in its unfolding of the divine law (Church in the Modern World, #51).

For in view of the inalienable right to marry and beget children, the question of how many children should be born belongs to the honest judgment of parents. The question can in no way be committed to the decision of government. Now since the judgment of the parents supposes a rightly formed conscience, it is highly important that every one be given the opportunity to practice upright and truly human responsibility. This responsibility respects the divine law and takes account of circumstances and the times. It requires that educational and social conditions in various places be changed for the better, and especially that religious instruction or at least full moral training be provided.

Human beings should also be judiciously informed of scientific advances in the exploration of methods by which spouses can be helped in arranging the number of their children. The reliability of these methods should be adequately proven and their harmony with the moral order should be clear (Church in the Modern World, #87).

The church proclaims the value of the life-giving meaning of marital intercourse. It rejects the ideology of artificial contraception. The church forbids methods of family limitation directed against the life-giving meaning of sexual intercourse. It condemns the view that sterilization and artificial contraception are morally legitimate means of family limitation (Sharing the Light of Faith, #105b).

Chemical Warfare

(See: Biological Warfare)

Co-responsibility

The passing to the political dimension also expresses a demand made by the man of today: a greater sharing in responsibility and in decision-making. This legitimate aspiration becomes more evident as the cultural level rises, as the sense of freedom develops and as man becomes more aware of how, in a world facing an uncertain future, the choices of today already condition the life of tomorrow (A Call to Action, #47).

Common Good

Today the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a width of powers, structures and means of the same proportions; that is, of public authorities which are in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established (Peace on Earth, #137).

If preservation of the common good, both domestic and global, requires that we as individuals make sacrifices related to energy use, we should do so cheerfully. Americans have become used to the idea that rapid economic expansion is an unqualified, even inevitable good. Future resource restrictions may force us to rethink our expectations; they may even lead to substantial changes in our way of life. Insofar as these adjustments affect excess possessions, we should welcome them. They are a blessing (Reflections on the Energy Crisis, #13).

Community

Our nation, blessed by God with enormous resources, has a heavy responsibility in the larger community of people on this planet (To Teach As Jesus Did, #26).

Christian fellowship grows in personal relationships of friendship, trust and love infused with a vision of men and women as children of God redeemed by Christ. It is fostered especially by the Eucharist which is at once sign of community and cause of its growth. From a Christian perspective, integral personal growth, even growth in grace and the spiritual life, is not possible without integral social life. To understand this is a high form of learning; to foster such understanding is a crucial task of education (To Teach As Jesus Did, #24).

Competition

There are basically two ways to allocate energy among all its possible users and uses. The first is reliance on the market place, tempered, perhaps, by the social conscience of individual companies. The value of such an approach is that it generally reflects the cost of energy to each individual and the economy as a whole and encourages conservation. Its primary disadvantage is that some people and some activities lose out in the competition for energy supplies. When money is the only consideration, affluent citizens can maintain even their most frivolous amusements while their less wealthy neighbors go without fuel for heating and cooking (Reflections on the Energy Crisis, #68).

Conservation

Agricultural land also is lost through erosion. We praise those farmers who are good soil conservationists. We urge all farmers to conserve the land, and we call for increased federal financial assistance to help them do so. Conservation of the soil and of other natural resources is both a form of stewardship and a public good for which we all share responsibility (Strangers and Guests, #95).

There are opportunities for conservation throughout the economy. For example, much can be done in the industrial sector by "co-generating" electricity with process heat, recycling discarded materials, phasing in more energy-efficient equipment and procedures, and so on. State and federal governments can offer incentives for such innovations where sound economics does not dictate them. Government can also stimulate other wide-ranging improvements in America's use of energy. It can establish stringent performance standards for automobiles, building, and other products; institute weatherization programs (thereby creating job opportunities as well); and, in general, guide the country in an orderly and sensible conservation effort (Reflections on the Energy Crisis, #36).

Courage

The Holy Spirit promised by Christ to his church is not only the Spirit of life and love, but equally the Spirit of hope grounded in faith. Hence, rather than be dismayed by the turbulence of the times, Christians in our day should find reassurance and renewed courage in the knowledge that the same Divine Spirit abides with us and in the church as we make our way through history (Christians in our Time, #10).

Fortitude is the virtue of courage by which one overcomes an instinctive fear in order to pursue the good. It brings balance to our irascible appetites: fear and rashness. It has an active and a passive side: taking bold action for the Kingdom of God and enduring pain, suffering, and even death for the sake of the kingdom (Catholicism, p. 1010).

Creation

I believe in God, the Father Almighty, Creator of heaven and earth (Apostles' Creed).

The entire universe was created out of nothing. The Old Testament treats God's creative action as a sign of his power and love, proving that he is always with his people. The creation of visible and invisible things, of the world and of angels, is the beginning of the mystery of salvation. Our creation by God is his first gift and call to us - a gift and call meant ultimately to lead to our final glorification in Christ. In Christ's resurrection from the dead, God's same all-powerful action stands out splendidly. The unity of soul and body which constitutes the human person is disrupted by death but will be restored to us by God in our resurrection.

The creation of the human person is the climax of God's creative activity in this world. Made in God's likeness, each person possesses a capacity for knowledge that is transcendent, love that is unselfish, and freedom for self-direction. Inherent in each unique human person called into existence by God, these qualities reflect the essential immortality of the human spirit.

Creation should be presented as directly related to the salvation accomplished by Jesus Christ. In reflecting on the doctrine of creation, one should be mindful not only of God's first action creating the heavens and the earth, but of his continuing activity in sustaining creation and working out human salvation (Sharing the Light of Faith, 85).

But the progress of science and the inventions of technology show above all the infinite greatness of God, who created the universe and man himself. He created all things out of nothing, pouring into them the abundance of his wisdom and goodness, so that the holy psalmist praises God in these words: "O Lord our master, the majesty of thy name fills all the earth." Elsewhere he says: "What diversity, Lord, in thy creatures! What wisdom has designed them all!" God also created man in His own image and likeness, endowed him with intelligence and freedom, and made him lord of creation, as the same psalmist declares in the words: "Thou hast placed him only a little below the angels, crowning him with glory and honor and bidding him rule over the works of thy hands. Thou hast put all under his dominion" (Peace on Earth, #3).

God manifests himself through creation. "Since the creation of the world, invisible realities, God's external power and divinity, have become visible, recognized through the things he has made" (Rom 1:20). The first chapter of Genesis tells us that God spoke and created all things. Because it is "spoken" by God, creation is a great symbol of him. Because human beings are created in God's image and likeness they are most capable of making God manifest in their lives. The more fully people live in fidelity to the image of God in them, the more clearly perceptible is the divine in human life (Sharing the Light of Faith, #51).

Crop Production

In light of present food needs, farmers must be encouraged to produce to full capacity. To cut back on production in the face of unmet world needs would be morally and ethically untenable. Neither is it acceptable, however, to ask farmers to assume total financial responsibility for the risks involved in full production

without some protection. Widely fluctuating prices for farm products mean at least uncertainty, and perhaps disaster, for small farmers. A system of equitable target prices should be established and reviewed at regular intervals to assure farmers a fair return on their investment and labor. Price supports can be set at levels that will not result in excessively high food prices for consumers, yet provide adequate protection for producers (Statement on Feeding the Hungry, #25).

To all of you who are farmers and all who are associated with agricultural production I want to say this: the church highly esteems your work. Christ himself showed his esteem for agricultural life when he described God his father as "the vinedresser" (Jn 15:1). You cooperate with the Creator, the "vinedresser," in sustaining and nurturing life. You fulfill the command of God given at the very beginning: "Fill the earth and subdue it" (Gn 1:28) (Land is God's Gift Entrusted to Man from the Very Beginning, #1).

It is the dignity of those who work on the land and of all those engaged in different levels of research and action in the field of agricultural development which must be unceasingly proclaimed and promoted (Address to the World Food Conference, #4).

Let us respond generously to his command by sharing the fruit of our labor, by contributing to others the knowledge we have gained, by being the promoters of rural development everywhere and by defending the right to work of the rural population since every person has a right to useful employment (Land Is God's Gift, #2).

Death

The physician is not the lord of life, but neither is he the conqueror of death. Death is an inevitable fact of human life, and the use of means for avoiding it must take into account the human condition....We are grateful to you, for having studied in detail the scientific problems connected with attempting to define the moment of death. A knowledge of these problems is essential for deciding with a sincere moral conscience the choice of ordinary or extraordinary forms of treatment, and for dealing with the important moral and legal aspects of transplants. It also helps us in the further consideration of whether the home or the hospital is the more suitable place for treatment of the sick and especially of the incurable (Life and Death, p. 353).

A person is dead when he has irreversibly lost all capacity to integrate and coordinate the physical and mental functions of the body. Death occurs when: a) the spontaneous cardiac and respiratory functions have definitively ceased, or b) if an irreversible cessation of every brain function is verified. From the debate it emerged that cerebral death is the true criterion of death, since the definitive arrest of the cardio-respiratory functions leads very quickly to cerebral death (Declaration on Life and Death, p. 20).

Ecology

All people on this globe share a common ecological environment that is under increasing pressure. Depletion of soil, water, and other natural resources endangers the future. Pollution of air and water threatens the delicate balance of the biosphere on which future generations will depend. The resources of the earth have been created by God for the benefit of all, and we who are alive today hold them in trust (Economic Justice for All, #12).

We are concerned at the disproportionate use-and even abuse- of these gifts of creation by the wealthier countries-an exploitation now extending to and accelerating in the developing countries. New efforts must be made to care for our common ecological environment, both to ensure its sustainability for future generations and to facilitate a more just distribution of these resources today (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #4).

Empowerment

Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to penetrate farther into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it (Church in the Modern World, #4).

Energy

The energy debate is not about abstractions and statistics. It is about war and famine and suffering; its content is the struggle against cold, against dark, against isolation. The energy policies we choose must reflect a search after justice for all, not only on the level of individual rights but also with regard to the structures of society (Reflections on the Energy Crisis, #15).

The fundamental problem, simply put, is the need to effect a transition from primary dependence on oil and natural gas to primary dependence on something else in the fairly near future. For the moral perspective just presented, it makes a great deal of difference how this transition is handled and where it leads. Will the development of alternative sources of energy contribute to a just society in which access to the necessities of life is universal? Will it reduce the risk of self-destruction through war that competition for energy supplies now poses? Will it help balance the need for economic development with the need for environmental integrity? Can it be a creative force in shaping a more hopeful future than the world seems to face today (Reflections on the Energy Crisis, #27-28)?

...the general reaction to solar power is hope. (The term "solar power" includes energy from the sun; from wind, wave, and falling water; and from biomass.) The sun is an inexhaustible fount of energy for a variety of purposes, with the probable exception of tasks requiring high heat—firing utility and industrial boilers, for example. Its effects on people and the environment are relatively benign. Since some small solar applications are appropriate for use in poor as well as developed countries, we can render the whole human family a service by perfecting the relevant technology. Most important, solar power can help open the way to permanent energy security, pointing beyond the end of fossil fuels (Reflections on the Energy Crisis, #55).

The church's interest in these topics (energy and its control) is quite straightforward. To the extent that energy is necessary for human life and health, and for life with dignity, access to it is a matter of justice. Institutions and energy policies that fail to take human need sufficiently into account violate rights which the church must defend. In doing so, it both espouses the common good and reaffirms its special sense of identity with the poor (Reflections on the Energy Crisis, #65).

The Catholic Christian community should be a continuous presence in the energy debate as long as issues so closely touching the welfare of humanity go unresolved...It should be present through Catholic primary and high schools, which can emphasize the link between science and morality (Reflections on the Energy Crisis, #89, 91).

Environment

The primary issues of concern in this category are protection of soil, water, and air; the development and use of technology (especially biotechnology); the protection of producers, farmworkers, and fishermen from toxic chemicals; and the production of nutritious, safe, and healthy food for consumers. The growing concern over environmental issues and the U.S. role in global food production make the protection of soil, water, and air a leading concern as the third millenium approaches....Rural America has become a major dumping ground for toxic chemicals and nuclear waste, and the continued use of petrochemicals in agriculture threatens both food safety and the quality of our water and soil (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #C4).

No human joy, no human sorrow is a matter of indifference to the community established by Jesus. In today's world this requires that the Christian community be involved in seeking solutions to a host of complex problems, such as war, poverty, racism, and environmental pollution, which undermine community within and among nations (To Teach As Jesus Did, #29).

Indeed, there is today a growing awareness that man and his environment are more inseparable than ever. The environment essentially conditions man's life and development, while man in his turn perfects and ennobles his environment through his presence, work and contemplation. But human creativity will yield real and lasting fruit only to the extent to which man respects the laws governing nature's vital impulse and capacity for regeneration. Man and nature are united, therefore, and share a common temporal future. Consequently, man is warned of the necessity for replacing the often blind and turbulent thrust of a self-propelling material progress with deference for the biosphere. He must take global view of his domain, which has become "only one earth," to quote the fine motto of your conference (Man's Stewardship of His Environment, p. 100).

Ethics

I...reaffirm that academies of sciences cannot ignore, over and above their traditional tasks, the task of providing accurate information about the use of scientific discoveries, nor can they abdicate the commitment to use their authority in order to direct such discoveries toward the true good of humanity (Science and Progress, p.367).

The search for a satisfactory position on the ethical level, however, depends fundamentally on one's basic conception of medicine itself. What must be established definitively is whether medicine is, indeed, at the service of the human person, or his dignity, of what he has of the unique and of the transcendent, or whether medicine is considered, first of all, as the agent of the community at the service of the interests of those in good health, to whom the care of the sick would be subordinated (Dangers of Genetic Manipulation, p. 19).

As you know, however, truth known through science can be used by human freedom for purposes that are opposed to man's good - the good that ethics knows. When, in a civilization, science becomes separated from ethics, man becomes continually exposed to grave risks. Love for the human person comes from a vision of man's truth, dignity and incomparable preciousness. This truth and dignity are eternal, for the person is called to the beatific vision of God himself (Responsible Procreation, p. 245).

Euthanasia

Furthermore, what is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself...all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator (Church in the Modern World, #27).

Euthanasia here means an action or an omission that by its nature or by its intention causes death with the purpose of putting an end to all suffering. Euthanasia is, therefore, a matter of intention and method.

We must firmly state once again that no one and nothing can, in any way, authorize the killing of an innocent human being, whether the latter be a fetus or embryo, a child or an adult or an elderly person, or someone incurably ill or someone who is dying.

In addition, no one may ask for such a death-dealing action for oneself or for another for whom one is responsible, nor may one explicitly or implicitly consent to such an action. Nor may any authority legitimately command or permit it. For such an action is a violation of divine law, an offense against the dignity of the human person, a crime against life and an attack on the human race (Euthanasia, p. 289).

Does this mean that all possible remedies must be applied in every circumstance?

In the not too distant past moralists would have replied that the use of "extraordinary" means can never be obligatory. This reply is still valid in principle but it is, perhaps, less evident today because of its vagueness or because of rapid advances in the treatment of illness. For this reason some prefer to speak of "proportionate" and "disproportionate" means.

In any case, a correct judgment can be made regarding means, if the type of treatment, its degree of difficulty and danger, its expense, and the possibility of applying it are weighed against the results that can be expected, all this in light of the sick person's condition and resources of body and spirit (Euthanasia, p. 294).

It is always licit to be content with the ordinary remedies which medical science can supply. Therefore, no one may be obliged to submit to a type of cure which, though already in use, is not without risks or excessively burdensome.

This rejection of a remedy is not to be compared to suicide; it is more justly to be regarded as a simple acceptance of the human condition or a desire to avoid the application of medical techniques that are disproportionate to the value of the anticipated results or, finally, a desire not to put a heavy burden on the family or the community.

When death is imminent and cannot be prevented by the remedies used, it is licit in conscience to decide to renounce treatments that can only yield a precarious and painful prolongation of life.

At the same time, however, ordinary treatment that is due to the sick in such cases may not be interrupted (Euthanasia, p. 295).

Evolution

...although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny himself, nor can truth ever contradict truth (Lateran V).

Thus the teaching of the church leaves the doctrine of evolution an open question, as long as it confines its speculations to the development of the human body from other living matter already in existence. (That souls are immediately created by God is a view which the Catholic faith imposes on us.) In the present state of scientific and theological opinion, this question may be legitimately canvassed by research, and by discussion between those who are expert in both subjects. At the same time, the reasons for and against either view must be weighed and judged with all seriousness, fairness and restraint; and there must be a readiness on all sides to accept the decision of the church, as being entrusted by Christ with the task of interpreting the Scriptures aright, and the duty of safeguarding the doctrines of the faith. There are some who take rash advantage of this liberty of debate, by treating the subject as if the whole matter were closed - as if the discoveries hitherto made, and the arguments based on them, were sufficiently certain to prove, beyond doubt, the development of the human body from other living matter already in existence. They forget, too, that there are certain references to the subject in the sources of divine revelation, which call for the greatest caution and prudence in discussing it (Dz 3996) (Humani Generis).

Faith

This sacred Synod, therefore, recalling the teaching of the first Vatican Council, declares that there are "two orders of knowledge" which are distinct, namely, faith and reason. It declares that the Church does not indeed forbid that "when the human arts and sciences are practiced they use their own principles and their proper method, each in its own domain." Hence, "acknowledging this just liberty," this sacred Synod affirms the legitimate autonomy of human culture and especially of the sciences (Church in the Modern World, #59).

...if methodological investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God (Church in the Modern World, #36).

A believer's knowledge of God is of a necessarily different order from that of the uncommitted observer. The believer's knowledge does not originate in laboratory tests, scientific observation, nor computer technology. And it certainly does not originate in common sense or everyday experiences. Insofar as a believer insists that he or she knows something about God, that knowledge is attributed, in one way or another, to faith (Catholicism, p. 25).

Food Supply/ Distribution

Since there are so many people in this world afflicted with hunger, this sacred Council urges all, both individuals and governments, to remember the saying of the Fathers: "Feed the man dying of hunger, because if you have not fed him you have killed him." According to their ability, let all individuals and governments undertake a genuine sharing of their goods. Let them use these goods especially to provide individuals and nations with the means for helping and developing themselves (Church in the Modern World, #69).

It is necessary, in the first place, to secure more widely for the populations that are suffering from malnutrition actual access to the various riches of nature, in the subsoil, in the sea and in the earth.

Above all, another agricultural policy and another trade system must be envisaged because, it is a fact, the efforts of the last two decades of development are far from having solved the problems. New ways unquestionably should be adopted which will permit each country, as far as possible, to provide for its own food needs without depending too much on foreign exports.

As I said in my recent encyclical: "Radical and urgent changes are necessary in order to restore to agriculture — and to rural people — their just value as the basis for a healthy economy, within the social community's development as a whole" (The Fundamental Right to Nourishment, p. 373).

The invention of ever more perfect machines relieves people of physical toil and helps them to noncreative intellectual work. But it has also brought about a state of dependence on machines. The development of technological methods used by some industries has a grave effect on the environment, causing ecological imbalances which seriously harm the lives of individuals and whole peoples. The contamination of the chain of food production, caused by the use of insecticides and other means of protecting crops, raises disquieting questions regarding human health (Science and Progress, p. 366).

Genetic Engineering

...in this era of unprecedented scientific capabilities, the pursuit of knowledge or truth is not the sole criterion for responsible scientific inquiry, especially in light of the limitations of our human condition. A desire to control the totality of life, coupled with increased technological might produces an inflated sense of autonomy and tends to obscure the fact that our intelligence and creativity are limited. There is more to reality than what is subject to scientific investigation and manipulation. Each scientific advance does not necessarily constitute real human progress. This realization should cause us to pause before we pursue everything which is scientifically feasible. Wisdom is also necessary if the good of humankind is really to be achieved.

The fundamental moral imperative is that good is to be pursued and evil to be avoided. We are strictly obliged to avoid harm, but we are not obliged to accomplish all "good." It is possible to harm future generations by negligently omitting to accomplish some things via science. On the other hand, we are not obliged to accomplish everything possible through science at whatever risk or at the price of assaulting time-honored values. Christians have always refused to vest absolute value in any human good or endeavor. We ought not now to follow slavishly the technological imperative that, "All that can be done, must be done" (Statement on Recombinant DNA Research, #15-16).

Serious reservations must be expressed regarding the application to human beings of techniques of genetic engineering. Techniques, on the other hand when properly applied, could be priceless tools in solving many serious problems; in the first place those of hunger and disease, through the production of more advanced and vigorous strains of plants, and through the production of valuable medicine (Science and Progress, p. 366).

..."genetic manipulation" which poses a serious question to every individual's moral conscience...A strictly therapeutic intervention whose explicit objective is the healing of various maladies such as those stemming from deficiencies of chromosomes will, in principle, be considered desirable, provided it is directed to the true promotion of the personal well-being of man and does not infringe on his integrity or worsen his conditions of life. Such an intervention, indeed, would fall within the logic of the Christian moral tradition...But here the question returns. Indeed, it is of great interest to know if an intervention on genetic inheritance that goes beyond the limits of the therapeutic in the strict sense should be regarded likewise as morally acceptable (Dangers of Genetic Manipulation, p. 21).

The biological nature of each person is untouchable in the sense that it is constitutive of the personal identity of the individual throughout the whole course of his history. Each human person, in his absolutely unique singularity, is constituted not only by his spirit, but by his body as well. Thus, in the body and through the body, one touches the person himself in his concrete reality. To respect the dignity of man, consequently, amounts to safeguarding this identity of the man "corpore et anima unus," as Vatican Council II says. It is on the basis of this anthropological vision that one should find the fundamental criteria for decision-making in the case of not strictly therapeutic interventions, for example those aimed at the amelioration of the human biological condition (Dangers of Genetic Manipulation, p. 20).

To tell the truth, the expression "genetic manipulation" remains ambiguous and should constitute an object of true moral discernment, for it covers, on the one hand, adventuresome endeavors aimed at promoting I know not what kind of superman and, on the other hand, desirable and salutary interventions aimed at the correction of anomalies such as certain hereditary illnesses, not to mention the beneficent applications in the domains of animal and vegetable biology that favor food production. For these last cases, some are beginning to speak, of "genetic surgery," so as to show more clearly that medicine intervenes not in order to modify nature but to favor its development in its own life, that of the creation, as intended by God (Dangers of Genetic Manipulation, p. 21).

Genocide

...actions which deliberately conflict with these same principles (of the natural law), as well as orders commanding such actions are criminal, and blind obedience cannot excuse those who yield to them. The most infamous among these are actions designed for the methodical extermination of an entire people, a nation or ethnic minority. Such actions must be vehemently condemned as horrendous crimes. The course of those who fearlessly and openly resist those who issue such commands merits the highest commendations (Church in the Modern World, #79).

...we deem it opportune here to reiterate the Council's condemnation of genocide, the methodical extermination of an entire people, nation, or ethnic minority for reasons connected with race, religion, or status such as that undertaken by the Nazis against the Jews among their own citizens and later against all the Jewish people, as well as "gypsies." We would urge United States' ratification of the United Nations Convention on this subject and of every other sound implementing instrument by which the United Nations Declaration of Human Rights can be translated from the level of ideals to that of actuality. Furthermore, we urge increased support by our own countrymen and citizens of all nations of all international programs consistent with the protection and promotion of the sanctity of human life and the dignity of the human person in times of war and peace (Human Life in Our Day, #124).

Handicapped

Advances in science and medicine have made it possible in our day to discover defects in the fetus that may lead later on to malformations and deficiencies. The present inability of medicine, however, to remedy these defects has led some people to propose and even to practice the suppression of the fetus. Such behavior springs from a pseudohumanistic attitude that jeopardizes the ethical order of objective values; it can only be rejected by a right conscience.

...From an unequivocal acceptance of this first point there flows the duty of undertaking more extensive and thorough research in the war against the causes of handicaps. A great deal has of course, been done in this area in recent years, but more still remains to be done. Scientists have the noble task of dedicating their skills and studies to the cause of improving the quality and protection of human life (Devoted to the Handicapped, p.160-161).

Health care

Because all human beings are created according to God's image, they possess a basic human dignity which calls for the utmost reverence. On the individual level this means a special responsibility to care for one's own health and that of others. On the societal level this calls for responsibility by society to provide adequate health care which is a basic human right. Health care is so important for full human dignity and so necessary for the proper development of life that it is a fundamental right of every human being. Thus Pope John XXIII, in his encyclical *Pacem in Terris,* listed medical care among those basic human rights which flow from the sanctity and dignity of human life (Health and Health Care, #10).

By the term, treatment, the group understands all those medical interventions available and appropriate in a specific case, whatever the complexity of the techniques involved. If the patient is in a permanent, irreversible coma, as far as

can be foreseen, treatment is not required, but all care should be lavished on him, including feeding. If it is clinically established that there is a possibility of recovery, treatment is required. If treatment is of no benefit to the patient, it may be interrupted, while continuing with the care of the patient. By the term "care," the group understands ordinary help due to sick patients, such as compassion and spiritual and affective support due to every human being in danger (Declaration on Life and Death, p. 21).

Among the problems that still remain unsolved, I would like to mention those which concern the situation of certain underdeveloped countries. Although access to health care is recognized as a fundamental right of man, large sections of humanity are still deprived of even the most elementary medical care. The problem is one of such dimensions that individual efforts, valuable and irreplaceable as they may be, are insufficient. At present, it is absolutely necessary for us to try to work together, and to coordinate, at the international level, policies of aid and thus of concrete initiatives (Moral Medical Code Needed, p. 42).

The inalienable dignity of every human being is, of course, fundamental to all Catholic health care....As I have said, Catholic health care must always be carried out within the framework of the church's saving mission. This mission she has received from her divine founder, and she has accomplished it down through the ages with the help of the Holy Spirit, who guides her into the fullness of truth. Your ministry therefore must also reflect the mission of the church as the teacher of moral truth, especially in regard to the new frontiers of scientific research and technological achievement (Defending Human Dignity, p. 365).

Holiness of Life

God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it..." (Gn 1,27-28).

Indeed, all must regard the life of man as sacred, since from its inception, it requires the action of God the Creator (On Christianity and Social Progress, #194).

Human life is sacred because from its beginning it involves "the creative action of God," and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end; no one can, in any circumstance, claim for himself the right to destroy directly an innocent human being (Respect for Human Life in Origin and the Dignity of Procreation, #5).

Hope

Christian hope is of special importance today when people express a naive optimism which fails to admit the reality and effect of sin upon the individual and society, and when many others, fully aware of evil in themselves and society, are tempted to indulge in crippling despair. In face of these two attitudes, the church can make a unique contribution by preaching the gospel of hope. The gospel proclaims the dignity and freedom of each person and gives assurances that men are right to hope for personal salvation and for the ultimate conquest of sin, isolation, injustice, privation and death because these evils have already been conquered in the person of Jesus Christ (To Teach As Jesus Did, #9).

Human Community

The efforts of all groups must be directed toward promoting community in the heartland. We must work together to overcome such conflicts among us as those between urban and rural inhabitants, consumers and producers, and industrial workers and agricultural workers; and such divisions among us as those based on race, sex, creed or ethnic origin (Strangers and Guests, #108).

"Community" involves a sharing of beliefs, experiences, ideals, and values. Christian community leads one to put aside selfish goals and private interests for the sake of a common good. It is based on the willingness of all community members, as good stewards, to accept responsibility, individually and corporately, for the way each lives, uses his or her time, talent, and treasure, and responds to the needs and rights of others (CF Gal 6:2) (Sharing the Light of Faith, #70).

Human Dignity

Any human society, if it is to be well-ordered and productive must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. Indeed, precisely because he is a person he has rights and obligations flowing directly and simultaneously from his very nature. And as these rights and obligations are universal and inviolable so they cannot in any way be surrendered (Peace on Earth, #9).

If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly; for men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory (Peace on Earth, #10).

Yet another threat to human dignity and privacy is posed by the enormous capacity of computers and data banks to store billions of data indefinitely and retrieve them readily. All manner of records, medical, personal, educational, financial, have now become available to government and even private agencies. Such records can be helpful in many ways and can work to the advantage of many people; yet at the same time the invasion of personal, corporate, and institutional privacy can pose a very real threat to human rights. Solutions lie not only in the physical protection of data banks and in legal sanctions, but also in the moral order of justice (Sharing the Light of Faith, #22).

The human person is a unique composite - a unity of spirit and matter, soul and body, fashioned in the image of God and destined to live forever. Every human life is sacred, because every human person is sacred. It is in the light of this fundamental truth that the church constantly proclaims and defends the dignity of human life from the moment of conception to the moment of natural death (Defending Human Dignity, p. 366).

At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things and his rights and duties are universal and inviolable. Therefore, there must be available to all people everything necessary for leading a life truly human, (including) the right...to (required) information, (and) to activity in accord with the upright norm of one's own conscience....Hence, the social order and its development must unceasingly work to the benefit of the human person if the disposition of affairs is to be subordinate to the personal realm and not contrariwise (Church in the Modern World, #26).

Human Embryo

What respect is due to the human embryo, taking into account his nature and identity?

The human being must be respected - as a person - from the very first instant of his existence.

Is prenatal diagnosis morally licit?

If prenatal diagnosis respects the life and integrity of the embryo and the human fetus and is directed toward its safeguarding or healing as an individual, then the answer is affirmative.

Are therapeutic procedures carried out on the human embryo licit?

As with all medical interventions on patients, one must uphold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing, the improvement of its condition of health or its individual survival.

How is one to morally evaluate research and experimentation on human embryos and fetuses?

Medical research must refrain from operations on live embryos, unless there is a moral certainty of not causing harm to the life or integrity of the unborn child and the mother, and on condition that the parents have given their free and informed consent to the procedure.

How is one to evaluate morally the use for research purposes of embryos obtained by fertilization "in vitro"?

Human embryos obtained "in vitro" are human beings and subjects with rights. Their dignity and right to life must be respected from the first moment of their existence. It is immoral to produce human embryos destined to be exploited as disposable "biological material."

What judgment should be made on other procedures of manipulating embryos connected with the "techniques of human reproduction"?

Techniques of fertilization "in vitro" can open the way to other forms of biological and genetic manipulation of human embryos, such as attempts or plans for fertilization between human and animal gametes and the gestation of human embryos in the uterus of animals, or the hypothesis or project of constructing artificial uteruses for the human embryo. These procedures are contrary to the human dignity proper to the embryo, and at the same time they are contrary to the right of every person to be conceived and to be born within marriage and from marriage. Also, attempts or hypotheses for obtaining a human being without any connection with sexuality through "twin fission," cloning or parthenogenesis are to be considered contrary to the moral law, since they are in opposition to the dignity both of human procreation and of the conjugal union.

The freezing of embryos, even when carried out in order to preserve the life of an embryo - cryopreservation - constitutes an offense against the respect due to human beings.

Certain attempts to influence chromosomic or genetic inheritance are not therapeutic, but are aimed at producing human beings selected according to sex or other predetermined qualities. These manipulations are contrary to the personal dignity of the human being and his or her integrity and identity. Therefore in no way can they be justified on the grounds of possible beneficial consequences for future humanity (Respect for Human Life in Origin and the Dignity of Procreation, I).

Human Rights

Christian people have a responsibility to actively participate in the shaping and executing of public policy that relates to health care. On this issue, as on all issues of basic human rights, the church has an important role to play in bringing gospel values to the social and political order (Health and Health Care, #54).

The elderly do not forfeit their claim to basic human rights because they are old. But a brief look at the plight of many elderly people shows that they are in fact being denied those rights. The reconciliation we seek begins with recognition of our responsibilities to the elderly to insure their dignity and worth so that they can enjoy their God-given rights (Society and the Aged, #10).

Hunger (World)

Millions of the world's people are suffering from starvation or malnutrition as a result of global or domestic economic structures and a lack of agricultural resources. We endorse public policies which stabilize international food prices and in the biblical tradition, provide for a reserve of food to meet the needs of the many when the harvest is poor.... Finally, we forcefully affirm the principles that food should never be used as a weapon against any nation or people as a tool of oppression to starve them into submission (Strangers and Guests, #93).

Hygiene

As individuals we show respect for our own life and dignity when we adopt life styles that enhance our health and well-being. We should seek to reject personal habits that can threaten our health, such as smoking, excessive consumption of food and drink, abusive use of alcohol and drugs, and neglect of proper exercise.

In the face of powerful social, cultural, and economic pressures from a consumer society, we are called to exercise moderation in the use of material goods. Out of gratitude and reverence for the unique sanctity that is ours we must choose life and health, not death and sickness (Health and Health Care, #15-16).

Interdependence

Since men are social by nature they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are more sincerely and effectively acknowledged and fulfilled.

It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence if we do not strive to the best of our ability for a sufficient supply of what is necessary for his sustenance.

The society of men must not only be organized but must also provide them with abundant resources. This certainly requires that they observe and recognize

their mutual rights and duties; it also requires that they collaborate in the many enterprises that modern civilization either allows or encourages or even demands (Peace on Earth, #31-33).

Justice

Because we believe in the dignity of the person, we must embrace every chance to help and to liberate, to heal the wounded world as Jesus taught us. Our hands must be the strong but gentle hands of Christ, reaching out in mercy and justice, touching individual persons, but also touching the social conditions that hinder the wholeness which is God's desire for humanity (Health and Health Care, #13).

The Second Ecumenical Vatican Council has reminded us of this in these words: "God destined the earth with all that it contains for the use of all men and nations, in such a way that created things in fair share should accrue to all men under the leadership of justice with charity as a companion." All other rights, whatever they are, including property rights and the right of free trade must be subordinated to this norm; they must not hinder it, but must rather expedite its application. It must be considered a serious and urgent social obligation to refer these rights to their original purpose (On the Development of Peoples, #22).

Christians are obliged to seek justice and peace in the world. Catholics individually and collectively should join wherever possible with all persons of good will in the effort to solve social problems in ways which consistently reflect gospel values (To Teach As Jesus Did, #10).

Land Use

The land is God's gift for present and future generations of humanity. As the earth's finite resources are used, provision must be made for people's future needs. The consumption patterns of the present generation must be adjusted so that future generations might also partake of the land's bounty (Strangers and Guests, #58).

The land is living and helps provide life for all creatures. When it is abused, the land and all creatures dependent on it suffer. Abuse of the land is therefore abuse of people, abuse of God's creation and abuse of the responsibility of stewardship. On the other hand, conservation of the land promotes its vitality, assures a harmonious relationship between people and the natural environment and fosters the wellbeing of all creatures (Strangers and Guests, #66).

In order to minimize adverse effects on the land and the people, land use planning must evaluate the impact that proposed courses of action would have on them. This would especially be true in cases of industrial development, power plant siting, power line construction, mining and urban development of rural land. The people most affected by proposed land use changes should have the principal right, where possible, to decide whether or not such changes should occur. Government exercise of the right of eminent domain should be rare and truly in the public interest. The impact of land use changes on water supply systems and on natural formations should also be considered (Strangers and Guests, #68).

Decisions about the use of land and resources are often made without rational planning or sufficient concern for the environmental and human costs of those decisions. Suburban sprawl, surface mining, industrial development, and other demands on the land are diverting over one million acres from agricultural use each year with potentially serious consequences for future food production. A more integrated and rational process for land use planning is necessary (Statement on Feeding the Hungry, #24).

There is increasing awareness of limitations of land and resources and implications of these limitations on efforts to house our citizens. Since only a fixed amount of land is available and housing needs are growing, legitimate questions may be raised regarding the amount of land a person owns, the manner in which the land is used, and regulation of land ownership by society (The Right to a Decent Home, #52).

Love

Respect and love ought to be extended also to those who think or act differently than we do in social, political, and religious matters, too. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men (Church in the Modern World, #28).

...all human activity, constantly imperiled by man's pride and deranged self-love, must be purified and perfected by the power of Christ's cross and resurrection. For, redeemed by Christ and made a new creature in the Holy Spirit, man is able to love the things themselves created by God, and ought to do so. He can receive them from God, and respect and reverence them as flowing constantly from the hand of God (Church in the Modern World, #37).

Medicine

Limiting ourselves to the realm of biology and medicine, we may consider the implicit dangers to which the human right to life is exposed by discoveries in the field of artificial insemination, birth control and fertility control, hibernation and "delayed death," genetic engineering, mind-altering drugs, organic transplants and so on. Scientific knowledge does, of course, have its own laws and must observe these but it also must recognize, especially in the area of medicine, the inviolable limits created by respect for the person and by the protection of the person's right to live a life worthy of a human being.

If a new research technique, for example, injures or risks injuring this right, the technique is not to be considered permissible simply because it increases our store of knowledge. Science is not the highest value, to which all others are to be subordinated. Higher in the scale of values is the personal right of each individual to physical and spiritual life and to psychic and functional integrity. The person is the measure and criterion of goodness or fault in every human manifestation. Scientific progress cannot, therefore, claim to stand on neutral ground. Ethical norms, which are based on respect for the human person, must light the way for, and control, the stages of research and the application of the results obtained by research (A Patient Is a Person, p. 3).

Among the useful and licit forms of treatment is the use of painkillers. Although some people may be able to accept suffering without alleviation, for the majority pain diminishes their moral strength. Nevertheless, when considering the use of these, it is necessary to observe the teaching contained in the Declaration issued on June 5, 1980, by the Congregation for the Doctrine of the Faith: "Painkillers that cause unconsciousness need special consideration. For a person not only has to be able to satisfy his or her moral duties and family obligations; he or she also has to prepare himself or herself with full consciousness for meeting Christ" (Life and Death, p. 352).

The domain of deontology may appear, especially today, as the most vulnerable in the field of medicine, but it is essential, and medical morality should always be considered by practitioners as that norm of their professional practice which deserves the most attention and, above all, the greatest efforts in its defense (Dangers of Genetic Manipulation, p. 18).

If, in fact, service to life defines the final aim of medicine, the limits of such service can be set only by the true and integral concepts of life. In other words: the service to which you are called must include and at the same time transcend corporality precisely because this is not all there is to life (Catholic Doctors: Higher Witnesses, p. 31).

Nevertheless, if it is true that medicines have brought immense benefits to humanity, they have also raised serious and partially unresolved problems with regard to their development, diffusion, and their use and accessibility to all sick persons, regardless of their class or nationality. The preparation and manufacture of medicines is ever more complex and costly, and this has obvious economic and social consequences. Medicines can stimulate or impair the function of various organs or tissues, or even mental activity. These characteristics make them useful for increasing resistance to certain diseases or for checking the development of others.

It is true that one may occasionally question the opportuness, for the balance of the human organism, of an excessive consumption of these artificial products, in certain countries and according to the tendency of certain practitioners. But above all, medicines can also be employed for purposes which are no longer therapeutic but rather alter the laws of nature to the detriment of the dignity of the human person. It is clear then that the development, distribution and use of medicines should be subject to a particularly strict moral code. Respect for this code is the only way to prevent the demands connected with the production and cost of medicines, in themselves legitimate and important for their distribution, from deflecting them from their meaning and their end (Moral Medical Code Needed, p. 41).

Molecular Biology

I have firm confidence in the world scientific community, and in a very special way in the Pontifical Academy of Sciences, and I am certain that thanks to them biological progress and research, as also all other forms of scientific research and its technological application, will be carried out in full respect for the norms of morality, safeguarding human dignity, freedom and equality. It is necessary that science should always be accompanied and controlled by the wisdom that belongs to the permanent spiritual heritage of humanity and that takes its inspiration from the design of God implanted in creation before being subsequently proclaimed by his word.

Reflection that is inspired by science and by the wisdom of the world scientific community must enlighten humanity regarding the consequences — good and bad — of scientific research and, especially, of that research which concerns man, so that, on the one hand, there will be no fixation on anticultural positions that retard the progress of humanity and that, on the other hand, there will be no attack on man's most precious possession: the dignity of his person, destined to true progress in the unity of his physical, intellectual and spiritual well-being (Scientific Research and Man's Spiritual Heritage, p. 352).

Morality

May the faithful, therefore, live in very close union with the men of their time. Let them strive to understand perfectly their way of thinking and feeling, as expressed in their culture. Let them blend modern science and its theories and the understanding of the most recent discoveries with Christian morality and doctrine. Thus their religious practice and morality can keep pace with their scientific knowledge and with an ever-advancing technology. Thus too they will be able to test and interpret all things in a truly Christian spirit (Church in the Modern World, #62).

Natural Law

...the Council wishes to recall first of all the permanent binding force of universal natural law and its all-embracing principles. Man's conscience itself gives ever more emphatic voice to these principles. Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions, are criminal (Church in the Modern World, #79).

Almighty God, the Creator of the world, has imprinted in the heart of man a law which calls him to do good and avoid evil. To obey this law is the dignity of man; according to it he will be judged (Pastoral Message on Abortion, #1).

Natural Resources

We thus touch upon the paradox of the present situation: mankind has at its disposal an unequaled mastery of the universe. It has means of making the resources of the universe yield their full potential.. Will those who possess these means remain as though struck by paralysis when confronted with the absurdity of a situation in which the wealth of some can tolerate the enduring poverty of so many? Or a situation in which the highly enriched and diversified food consumption of some peoples can be satisfied at seeing the minimum necessary for existence doled out to all the others? Or a situation in which human intelligence could come to the aid of so many people afflicted by sickness, and yet evade the task of ensuring an adequate nourishment for the most defenseless sectors of mankind (Address to World Food Conference).

In earlier times there was much emphasis upon prosperity (in the 19th century) and upon growth (in the 20th century) as signs of an advanced civilization and factors governing an equitable distribution of goods. Today, there is a greater realization that growth or quantitative development which does not go so far as to change life is condemned in its very principle, a fortiori in its satiety. Such growth even incurs imminent risk of creating poverty through untrolled consumption of the natural physical resources essential for life. For wealthy countries and social groups, therefore, moderation of consumption is not only a sign of self-control and of the virtue of temperance; it is an objective condition for collective survival in the coming decades ("Pacem in Terris" After Ten Years, p. 28).

Population projections must be based on an accurate presentation of demographic factors. They must include sound projections of resource development and of the discovery of new natural resources or synthetic materials (Statement on Population, #7).

Nonviolence

...all Christians are urgently summoned to do in love what the truth requires (Eph 4:15), and to join with all true peacemakers in pleading for peace and bringing it about. Motivated by this same spirit, we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the social community itself (Church in the Modern World, #78).

Nuclear Energy

The debate, likewise, calls for an attitude inspired by complete truthfulness. While argumentation has to go beyond mere emotionalism and preconceived ideas, it also will be necessary to avoid one-sided or partial information. It will be especially necessary to make it impossible for the debate to be manipulated for the advantage of particular interests, whether economic or political.

It may be thought ingenuous or simplistic to invoke truthfulness in a debate where great vested interests are involved but one also must realize that, without this objectivity and without ordinary people really taking part and being accurately informed, one cannot expect people to give their consent, and, still less, to offer that solidarity needed for the carrying out of options as important and full of consequences as the development of nuclear energy.

...In this regard, may I be permitted to state that the notion of risk is to be understood in reference, in the first place and essentially, to man and his environment. This principle, which is self-evident and concerning which there is an ever growing awareness, must constantly be borne in mind in all nuclear choices and activities, and must prevail over all other considerations of the purely economic, industrial and political order.

The priority given to the human being will, as a logical consequence, ensure the best possible protection and will, likewise, favor the constant raising of the standard of professional qualification of those working in this sector for human life is, in itself and per se a good of such value that it cannot be compared or put on the same level with economic interests or advantages, however noteworthy.

Human life is of incalculable greatness and cannot be treated in monetary terms (On Atomic Energy, p. 140-141).

This controversy...should be dominated by a concern for human life, both now and in the future, and by a desire to mold a just society where everyone has access to the necessities. According to one viewpoint, these principles support the continued development of nuclear energy. Failure to pursue the technology could eventually put the United States at a disadvantage vis-a-vis other nations in supplying power to its people. Abandoning the nuclear option altogether creates more immediate risks. Those who would close plants or forbid new ones must concretely demonstrate how conservation and alternative energy sources can provide for essential services.

Without discounting such arguments, we should be aware that nuclear power's share in electrical generation remains fairly small. Our commitment to atomic energy could still be reversed through careful planning. This possibility deserves careful consideration. While nuclear energy is not evil in itself, it can do great evil. The consequences of a core meltdown or an accident involving "hot" wastes could be catastrophic, far outweighing any good society derives from the electricity fission could supply. It may be unwise to cooperate in the spread of nuclear technology through the world, despite the fact that many nations seek this technology. Finally, the effect that hundreds of nuclear plants and their stored wastes may have on our descendants must be taken into account. If the defenders of nuclear power are to prevail, they must be able to demonstrate its safety beyond reasonable doubt (Reflections on the Energy Crisis, #47-48).

Nuclear Power

Nuclear power has been aptly described as standing at the center of an incomplete system. The byproducts of fission are hazardous radioactive wastes. These high-level wastes must be totally isolated from the environment for a very long time, and scientists disagree on whether that is possible in all cases....The effects of low-level radiation on uranium miners and others is the subject of intense and confusing debate. Finally, the spread of nuclear technology here and abroad raises the specter of nuclear arms proliferation (Reflections on the Energy crisis, #45).

Nutrition

Nutritional studies indicate that malnutrition rises as income declines and that the worst hunger is among the very poor. The consequences of malnutrition are very serious, especially for young children. It reduces productivity, motivation, and educational performance, lowers resistance to disease, inhibits growth and development, and can even result in a shorter life span (Statement on Feeding the Hungry, #9).

...declared that the elderly are the most severely malnourished group in society. Poor nutrition is a major factor in the incidence of poor health among them. ... Inadequate income is not the only reason why many of the elderly have poor diets. Lack of proper kitchen facilities, nutrition education, or simple lack of companionship and incentive to eat are also factors (Society and the Aged, #26, 28).

Pollution

Environmental considerations loom large. First, strip mining has heavily damaged land and poisoned water supplies in the past; and recently enacted federal law has not yet effectively halted this devastation. Second, burning coal releases huge amounts of sulphur and nitrogen oxides and other pollutants into the atmosphere. The oxides can combine with water to create "acid rain," which is suspected of wiping out fish populations in lakes and damaging some crops. More important, air pollution poses a danger to human health, killing thousands of people every year (Reflections on the Energy Crisis, #40).

Population Growth

International cooperation becomes supremely necessary with respect to those peoples who, in addition to many other problems, are today often enough burdened in a special way with the difficulties stemming from a rapid population growth. There is an urgent need for all nations, especially the richer ones, to cooperate fully and intensely in an exploration as to how there can be prepared

and distributed to the human community whatever is required for the livelihood and proper training of men. Some peoples, indeed, would greatly better their conditions of life if they could be duly trained to abandon ancient methods of farming in favor of modern techniques. With necessary prudence they should adapt these techniques to their own situations. In addition they need to establish a better social order and regulate the distribution of land with greater fairness (Church in the Modern World, #87).

We are strongly opposed to involvement of the federal or state governments in the area of population control or family planning. These are always inherent risks to human freedom, danger of invading human rights and too great a danger of assuming that family planning will solve all the problems of poverty, racism, and social injustice by this oversimplified expediency (Birth Control Laws, #1-2).

We continue to believe that the proper answer to population problems is development—development of natural resources and of technological means, and development also of human beings themselves. Given educational opportunity and the economic means that go with it, we believe couples will make judgments about family size that will be in harmony with the common good. We affirm that parents themselves, and no government official, should make that judgment. We also continue to believe that the common welfare requires government not only to avoid but also to forbid and prevent methods of population limitation that attack human life from conception onward.

In the name of the priceless dignity of the right to life, we the Catholic bishops of the United States, protest the continuing and ever-expanding role both at home and abroad of the government in the matter of population control through the limitation of births (Statement in Protest of U.S. Government Programs against the Right to Life, #5,6,8).

Poverty

In the last 25 years a hope has spread through the human race that economic growth would bring about such a quantity of goods that it would be possible to feed the hungry at least with the crumbs falling from the table, but this has proved a vain hope in under-developed areas and in pockets of poverty in wealthier areas... These stifling oppressions constantly give rise to great numbers of "marginal" persons, ill-fed, inhumanly housed, illiterate and deprived of political power as well as the suitable means of acquiring responsibility and moral dignity (Justice in the World, Part I).

Power

Thus, far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of his own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. Hence it is clear that men are not deterred by the Christian message from building up the world, or impelled to neglect the welfare of their fellows. They are, rather, more stringently bound to do these very things (Church in the Modern World, #34).

Progress

A man is more precious for what he is than for what he has. Similarly, all that men do to obtain greater justice, wider brotherhood, and a more humane ordering of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about. Hence the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race, and allow men as individuals and as members of society to pursue their total vocation and fulfill it (Church in the Modern World, #35).

The progress of learning and the inventions of technology clearly show that, both in living things and in the forces of nature, an astonishing order reigns, and they also bear witness to the greatness of man, who can understand that order and create suitable instruments to harness those forces of nature and use them to his benefit (Peace on Earth, #2).

Reconciliation

This Kingdom and this salvation, which are the key words of Jesus Christ's evangelization, are available to every human being as grace and mercy, and yet at the same time each individual must gain them by force—they belong to the violent, says the Lord, through toil and suffering, through a life lived according to the gospel, through abnegation and the cross, through the spirit of the beatitudes. But above all, each individual gains them through a total interior renewal which the gospel calls metanoia; it is a radical conversion, a profound change of mind and heart" (On Evangelization in the Modern World, #10).

Reproductive System

The fundamental values connected with the techniques of artificial human procreation are two: the life of the human being called into existence and the special nature of the transmission of human life in marriage. The moral judgement on such methods of artificial procreation must therefore be formulated in reference to these values (Respect for Human Life in Origin and the Dignity of Procreation, #4).

We must also be convinced that it is providential that various natural family planning methods exist so as to meet the needs of different couples. The church does not give exclusive approval to any one natural method, but urges that all be made available and be respected. The ultimate reason for any natural method is not simply its biological effectiveness or reliability, but its consistence with a Christian view of sexuality as expressive of conjugal love. For sexuality reflects the innermost being of the human person as such, and is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death (Responsible Procreation, 246-7).

Why must human procreation take place in marriage?

Every human being is always to be accepted as a gift and blessing of God. However, from the moral point of view a truly responsible procreation vis-a-vis the unborn child must be the fruit of marriage.

Does heterologous artificial fertilization conform to the dignity of the couple and to the truth of marriage?

Heterologous artificial fertilization is contrary to the unity of marriage, to the dignity of the spouses, to the vocation proper to parents, and to the child's

right to be conceived and brought into the world in marriage and from marriage....Consequently, fertilization of a married woman with the sperm of a donor different from her husband and fertilization with the husband's sperm of an ovum not coming from his wife are morally illicit. Furthermore, the artificial fertilization of a woman who is unmarried · a widow, whoever the donor may be, cannot be morally justified.

Is "surrogate" motherhood morally licit?

No, for the same reasons that lead one to reject heterologous artificial fertilization: for it is contrary to the unity of marriage and to the dignity of the procreation of the human person.

Is homologous "in vitro" fertilization morally licit?

...in conformity with the traditional doctrine relating to the goods of marriage and the dignity of the person, the church remains opposed from the moral point of view to homologous "in vitro" fertilization. Such fertilization is in itself illicit and in opposition to the dignity of procreation and of the conjugal union, even when everything is done to avoid the death of the human embryo.

How is homologous artificial insemination to be evaluated from the moral point of view?

Homologous artificial insemination within marriage cannot be admitted except for those cases in which the technical means is not a substitute for the conjugal act but serves to facilitate and to help so that the act attains its natural purpose.

What moral criterion can be proposed with regard to medical intervention in human procreation?

Medicine which seeks to be ordered to the integral good of the person must respect the specifically human values of sexuality. The doctor is at the service of persons and of human procreation. He does not have the authority to dispose of them or to decide their fate. A medical intervention respects the dignity of persons when it seeks to assist the conjugal act either in order to facilitate its performance or in order to enable it to achieve its objective once it has been normally performed.

On the other hand, it sometimes happens that a medical procedure technologically replaces the conjugal act in order to obtain a procreation which is neither its result nor its fruit. In this case the medical act is not, as it should be, at the service of conjugal union, but rather appropriates to itself the procreative function and thus contradicts the dignity and the inalienable rights of the spouses and of the child to be born.

The suffering caused by infertility in marriage.

The suffering of spouses who cannot have children or who are afraid of bringing a handicapped child into the world is a suffering that everyone must understand and properly evaluate.

A true and proper right to a child would be contrary to the child's dignity and nature. The child is not an object to which one has a right nor can he be considered as an object of ownership, rather, a child is a gift, "the supreme gift"

and the most gratuitous gift of marriage, and is a living testimony of the mutual giving of his parents. For this reason, the child has the right as already mentioned, to be the fruit of the specific act of the conjugal love of his parents; and he also has the right to be respected as a person from the moment of his conception.

Many researchers are engaged in the fight against sterility. While fully safeguarding the dignity of human procreation, some have achieved results which previously seemed unattainable. Scientists therefore are to be encouraged to continue their research with the aim of preventing the causes of sterility and of being able to remedy them so that sterile couples will be able to procreate in full respect for their own personal dignity and that of the child to be born (Respect for Human Life in Origin and the Dignity of Procreation, II, pp. 147-154).

Research/ Critical Thinking

Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so (Church in the Modern World, #33).

Since the sciences progress chiefly through special investigations of advanced scientific significance, Catholic colleges and universities and their faculties should give the maximum support to institutes which primarily serve the progress of scientific research (Declaration of Christian Education, #10).

Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God. Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, is, even unawares, being led by the hand of God, who holds all things in existence, and gives them their identity (Church in the Modern World, #36).

The church upholds freedom of research, which is one of the most noble attributes of man. It is through research that man attains to truth - one of the most beautiful names that God has given himself. That is why the church is convinced that there can be no real contradiction between science and faith, for the reason that the whole of reality ultimately comes from God the Creator. This is what is stated by the Second Vatican Council. I have stated this myself on a number of occasions in addressing men and women of science. It is certain that science and faith represent two different orders of knowledge, autonomous in their processes, but finally converging upon the discovery of reality in all its aspects, which has its origin in God (Responsibility of Science, p. 247).

Respect For Life

Respect for life, and for what is associated with life's transmission and preservation, enjoys a special priority in the Christian scale of moral values. Clearly Christians cannot be anti-life, cannot commit or condone the sins of murder, abortion, euthanasia, genocide, and indiscriminate acts of war. They also have a duty to work to bring about conditions in which such anti-life acts are less likely, as, for example, by supporting the responsible efforts to achieve arms control and disarmament. In view of the present tragic reality of legalized abortion practiced on a massive scale in our country, followers of Christ are obliged not only to be personally opposed to abortion, but to seek to remove circumstances which influence some to turn to abortion as a solution to their problems, and also to

work for the restoration of a climate of opinion and a legal order which respect the value of unborn human life (Sharing the Light of Faith, #105b).

The right to life touches also upon life's quality. The respect due life is, for example, violated in attempts to hamper another's capacity to live as fully as possible, or to reduce a person to a state of dependency. The authentic meaning of "quality of life" is seriously misconstrued when it is taken to justify such things as the destruction of lives deemed defective because of mental, physical, or social handicaps. Respect for life should underlie one's assessment of issues pertaining to warfare and defense policy, as well as the question of capital punishment (Sharing the Light of Faith, #167).

Scientific Competence

Nevertheless, in order to imbue civilization with right norms and Christian principles, it is not enough to be illumined with the desire of forwarding a good cause. For this end it is necessary to take an active part in the various organizations and influence them from within. And since our present age is one of outstanding scientific and technical progress and excellence, one will not be able to enter these organizations and work effectively from within unless he is scientifically competent, technically capable and skilled in the practice of his own profession (Peace on Earth, #147-148).

We desire to call attention to the fact that scientific competence, technical capacity and professional experience, although necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human; that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom.... In other words, it is necessary that human beings, in the intimacy of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other (Peace on Earth, #149-150).

The church is certain of the complementarity of science and faith and of their having a profound harmony around the same God. Science and faith are finally convergent in the discovery of the integral reality which has its origins in God. The church wishes to remove all misunderstanding from this point: science is not a threat in the eyes of the church. She rejoices at its progress (Origins, Sept. 30, 1982, (12)16).

Scientific Experimentation

We condemn in the most explicit and formal way, experimental manipulations of the human embryo, since the human being from conception to death, cannot be exploited for any purpose whatsoever....We praise those scientists who have endeavored to establish, with full respect for human dignity and freedom, guidelines and limits for experiments concerning humans... (Biological Research and Human Dignity, (12)21).

Service

Christian service in the world is represented in a pre-eminent way by the laity. It is sometimes called the "ministry of the laity" and balances the concept of ministry found in the ecclesial ministerial services. Because of lay persons, Christian service or ministry broadly understood includes civic and public activity, response to the imperatives of peace and justice, and resolution of social, political, and

economic conflicts, especially as they influence the poor, oppressed, and minorities (Called and Gifted, #20).

Social Sin

The development of the concept of "social sin" is another example of how the church seeks to highlight the social dimension of Christian morality....The choice of sin occurs in the human heart, and sin is expressed through personal choices and actions. But it has social consequences. Sin is expressed in some of the structures of human communities. Sinful structures are not simply imperfect human organizations; rather, such structures involve a systematic abuse of the rights of certain groups or individuals. ..."Social sin" can affect such large numbers of people that it is almost impossible to identify its causes. It can be so deeply rooted as almost to defy eradication. It can be the fault of so many that no one in particular can be held to blame. But precisely because social injustices are so complex, one must resist the temptation to think that there is no remedy for them (Sharing the Light of Faith, 165b).

Space

This scientific spirit exerts a new kind of impact on the cultural sphere and on modes of thought. Technology is now transforming the face of the earth, and is already trying to master outer space. To a certain extent, the human intellect is also broadening its dominion over time: over the past by means of historical knowledge; over the future by the art of projecting and by planning (Church in the Modern World, #5).

Stewardship

Stewardship means caring for God's creation. It implies that civil title to a portion of the earth does not confer absolute ownership of it. That belongs to God alone. Civil title does confer responsibility for the land; for the use to which it is put and the care with which it is treated.

Stewardship, therefore, is expressed in two fundamental ways: custody of the land according to the civil laws governing property relationships in a particular place at a particular time, but subordinate to God's laws and the purpose for which God created the land; and conservation of the land according to the best of current knowledge so that God's creation might benefit present and future generations of humanity (Strangers and Guests, #53, 54).

...there is today a growing awareness that man and his environment are more inseparable than ever. The environment essentially conditions man's life and development, while man in his turn perfects and ennobles his environment through his presence, work and contemplation. But human creativity will yield real and lasting fruit only to the extent to which man respects the laws governing nature's vital impulse and capacity for regeneration... Consequently, man is warned of the necessity for replacing the blind and turbulent thrust of a self-propelling material progress with deference for the biosphere. He must take a global view of his domain, which has become "only one earth"... (Man's Stewardship of His Environment, p. 100).

Because rural communities and those where fishing supports families are so obviously and uniquely involved with and dependent on the life systems of land, water, and weather, respect for nature and the requirements of stewardship should serve as special guiding principles in questions related to food, agriculture, and rural development (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #B4).

Stewardship is more likely to be enhanced by the diversification in agricultural production that might accompany more dispersed ownership of farmland. Continuous cultivation of a single crop exhausts the resource base; weakens crop resistance to disease, blight, and pests; heightens farmers dependence on increasingly expensive pesticides, herbicides, fertilizers, irrigation water, and fossil fuel energy; and tempts producers to abandon proven conserving practices. Reduction of purchased inputs, through more diversified and regenerative agriculture would reduce farmers' costs; enhance rather than deplete the natural resources; and result in the production of safer, healthier, and more nutritious food (and, not incidentally, greatly reduce government outlays for agricultural programs). Stewardship demands that we live within the ecological limits of the planet, consuming in modest quantities and producing in ways that sustain us in the present and preserve resources for future generations (Report of the Ad Hoc Task Force on Food, Agriculture, and Rural Concerns, #C4).

...this relationship is often described as "responsible stewardship"; we are stewards to whose care the master has entrusted his creation. The technological strides we have made since World War II require a sharpening of that concept. The human race has the capacity to alter nature, even to destroy it, and the scope of our responsibility grows with the scope of our power. We are no longer called upon simply to tend the garden God has given us. It is now in our hands to determine whether our descendants will inherit an earth capable of sustaining them (Reflections on the Energy Crisis, #11).

Technology

May the faithful, therefore, live in very close union with the other men of their time and may they strive to understand perfectly their way of thinking and judging, as expressed in their culture. Let them blend new sciences and theories and the understanding of the most recent discoveries with Christian morality and the teaching of Christian doctrine, so that their religious culture and morality may keep pace with their scientific knowledge and with the constantly progressing technology (Church in the Modern World, #62).

The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last development seems, unfortunately, to be always left behind (Redeemer Man, #15).

The truth is that the technological progress so characteristic of our age suffers from a radical ambivalence. On the one hand, it allows human beings to take control of their own destiny but, on the other it exposes them to the temptation of going beyond the limits of a reasonable mastery of nature, thus endangering the integrity and even the very survival of the human person (A Patient is a Person, p. 2).

Enjoying more leisure, as they sometimes do, men find that remarkable developments in technology and in scientific investigation, and new means of social communication offer them readier opportunities for attaining their inheritance of intellectual and spiritual culture, and for fulfilling themselves and one another by forging stronger bonds between various groups and even whole peoples (Decree on Christian Education, Intro).

Man now knows with absolute certainty that, despite its promising aspects for the advancement of all peoples, scientific and technological progress bears within itself, like every human work, a heavy burden of ambivalence, for good or evil (Man's Stewardship of His Environment, p. 101).

In a number of countries, renewal in school programming has given increased attention to science and technology. Those teaching these subject areas must not ignore the religious dimension. They should help their students to understand that positive science, and the technology allied to it, is a part of the universe created by God. Understanding this can help encourage an interest in research: the whole of creation, from the distant celestial bodies and the immeasurable cosmic forces down to the infinitesimal particles and waves of matter and energy, all bear the imprint of the Creator's wisdom and power (Religious Dimension of Education in a Catholic School, #54).

Temperance

Nor may they violate the requirements of self-control and abuse bodily health by intemperate use of drugs, alcohol, tobacco, or food (Sharing the Light of Faith, #105c).

Transplants

In the case of cerebral death, artificial respiration can prolong the cardiac function for a limited time. This induced survival of the organs is indicated in the case of a foreseen removal of organs for a transplant. This eventuality is possible only in the case of total and irreversible brain damage occurring in a young person, essentially as a result of a very severe injury. Taking into consideration the important advances made in surgical techniques and in the means to increase tolerance to transplants, the Group holds that transplants deserve the support of the medical profession, of the law and of people in general. The donation of organs should, in all circumstances, respect the last will of the donor, or the consent of the family, if present (Declaration on Life and Death, p. 21).

Truth (Scientific)

Like every other form of truth, scientific truth need render an account only to itself and to the supreme truth which is God, the creator of the human person and all things.

In its second moment, science turns to practical applications which receive their full development in the various technologies. This phase of concrete applications is required if mankind is to satisfy the legitimate needs of life and overcome the various evils which threaten it. There is no doubt that applied science has rendered and will continue to render great services to the human race, provided it be inspired by love, regulated by wisdom and accompanied by the courage that defends it against undue interference from any tyrannical power.

Applied science must be carried on in partnership with conscience, so that the trip of science, technology and conscience may serve the true good of man (Faith, Science and the Galileo Case, p. 104).

4. RESOURCES FOR LITERATURE

• • • While teachers are helping students to develop an aesthetic sense, they can bring them to a deeper awareness of all peoples as one great human family. The simplest way to uncover the religious dimension of the artistic and literary world is to start with its concrete expressions: in every human culture, art and literature have been closely linked to religious beliefs.

Literary and artistic works depict the struggles of societies, of families, and of individuals. They spring from the depths of the human heart, revealing its lights and its shadows, its hope and its despair. The Christian perspective goes beyond the merely human, and offers more penetrating criteria for understanding the human struggles and the mysteries of the human spirit (Religious Dimension, #60, 61).

This chapter provides teachers with some of the scriptural background for themes/topics which may occur in literature/reading. Neither the list of topics/themes nor references from scripture is all inclusive. If a topic is not listed, it may have a reference under social studies or science which would be helpful (all references are listed in the Appendix). Also, a given topic may have related listings, e.g., competition, cooperation, and helping. Teachers are encouraged to list additional topics and references as they discover them.

It is hoped that teachers will use this chapter to help broaden their background and understanding when they are planning units of instruction in literature/reading. Teachers should use their creativity to develop two aspects:

1. incorporation of the church's teaching/perspective in the teaching of the content; and

2. student involvement with the teaching/value so students will be more likely to internalize the gospel perspective.

Themes/Topics

Acceptance

My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will (Mt 26,39).

And he said, "Amen, I say to you, no prophet is accepted in his own native place (Lk 4,24).

Achievement

Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified (1 Cor 9,24-27).

Each must examine his own work, and then he will have reason to boast with regard to himself alone, and not with regard to someone else; for each will bear his own load (Gal 6,4).

I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me but to all who have longed for his appearance (2 Tm 4,7-8).

Anger

But you, Our God, are good and true, slow to anger, and governing all with mercy (Wis 15,1).

But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, "Raqa," will be answerable to the Sanhedrin, and whoever says, "You fool," will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Mt 5,22-24).

Be angry but do not sin; do not let the sun set on your anger (Eph 4,26).

Know this, my dear brothers: everyone should be quick to hear, slow to speak, slow to wrath, for the wrath of a man does not accomplish the righteousness of God (Jas 2,19).

Anxiety

Anxiety in a man's heart depresses it, but a kindly word makes it glad (Prv 12,25).

Better a little with fear of the Lord than a great fortune with anxiety (Prv 15,16).

The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit (Mt 13,22).

Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God (Phil 4,6).

Arguing

They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." Taking a child he placed it in their midst, and putting his arms around it he said to them, "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me" (Mk 9,33-37).

Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world (Phil 2,14-15).

Belonging

Whoever is confident of belonging to Christ should consider that as he belongs to Christ, so do we (2 Cor 10,7).

Bravery

Be brave and steadfast; have no fear or dread of them, for it is the Lord, your God, who marches with you; he will never fail you or forsake you (Dt 31,6).

Be brave, my daughter. May the Lord of heaven grant you joy in place of your grief. Courage, my daughter (Tb 7,17).

Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows (Mt 10,26-31).

When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once (Jesus) spoke to them, "Take courage, it is I; do not be afraid." (Mt 14,26-27).

Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith" (Mk 5,36).

Caring

He found them in a wilderness, a wasteland of howling desert. He shielded them and cared for them, guarding them as the apple of his eye (Dt 32,10).

I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has not concern for the sheep. I am the good shepherd, and I know mine and mine know me (Jn 10,11-15).

On the following day we put in at Sidon where Julius was kind enough to allow Paul to visit his friends who took care of him (Acts 27,3).

Change

Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed (1 Cor 15,51-52).

Community

I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another. (Jn 13,34-35).

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common (Acts 2,42-44).

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ.... that there may be no division in the body, but that the parts may have the same concern for one another. If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy (1 Cor 12,12.25-26).

Be hospitable to one another without complaining (1 Pt 4,9).

Compassion

Remember that your compassion, O Lord, and your kindness are from of old. The sins of my youth and my frailties remember not; in your kindness remember me, because of your goodness, O Lord (Ps 25,6-7).

Withhold not, O Lord, your compassion from me; may your kindness and your truth ever preserve me (Ps 40,12).

As a father has compassion on his children, so the Lord has compassion on those who fear him (Ps 103,13).

Thus says the Lord of hosts: Render true judgment, and show kindness and compassion toward each other (Zec 7,9).

Moving on from there Jesus walked by the Sea of Galilee, went up on the mountain, and sat down there. Great crowds came to him, having with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them. The crowds were amazed when they saw the mute speaking, the deformed made whole, the lame walking, and the blind able to see, and they glorified the God of Israel (Mt 15,29-31).

Competition

If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others (Phil 2,1-4).

Conscience

For wickedness, of its nature cowardly, testifies in its own condemnation, and because of a distressed conscience, always magnifies misfortunes (Wis 17,11).

Happy the man whose conscience does not reproach him, who has not lost hope (Sir 14,2).

I have the same hope in God as they themselves have that there will be a resurrection of the righteous and the unrighteous. Because of this, I always strive to keep my conscience clear before God and man (Acts 24,15-16).

And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God (Phil 1,9-11).

Cooperation

Behold, how good it is, and how pleasant, where brethren dwell at one (Ps 133:1)!

Again, (amen), I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them (Mt 18,19-20).

For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness (Rom 12,4-8).

Courage

Then David spoke to Saul: "Let your majesty not lose courage. I am at your service to go and fight this Philistine." But Saul answered David, "You cannot go up against this Philistine and fight with him, for you are only a youth, while he has been a warrior from his youth." Then David told Saul: "Your servant used to tend his father's sheep, and whenever a lion or bear came to carry off a sheep from the flock, I would go after it and attack it and rescue the prey from its mouth..." David continued: "The Lord, who delivered me from the claws of the lion and the bear, will also keep me safe from the clutches of this Philistine." Saul answered David, "Go! the Lord will be with you" (1 Sm 17,32...37).

Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna (Mt 10,26-33).

Do not let your hearts be troubled. You have faith in God; have faith also in me (Jn 14,1).

I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world (Jn 16,33).

So they called them back and ordered them not to speak or teach at all in the name of Jesus. Peter and John, however, said to them in reply, "Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard" (Acts 4,18-20).

Cultural/ Ethnic Groups

Thus says the Lord of hosts: "There shall yet come peoples, the inhabitants of many cities; and the inhabitants of one city shall approach those of another, and say, 'Come! let us go to implore the favor of the Lord'; and, 'I too will go to seek the Lord'" (Zec 8,20-21).

For there is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. For "everyone who calls on the name of the Lord will be saved" (Rom 10,12-13).

Death

Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life (Jn 5,24).

Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this" (Jn 11,25-26).

Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit (Jn 12,24).

For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us (Rom 5,6-8).

For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord (Rom 8,38-39).

Decision Making

If it does not please you to serve the Lord, decide today whom you will serve, the gods your fathers served beyond the river or the gods of the Amorites in whose country you are dwelling. As for me and my household, we will serve the Lord (Jos 24,15).

For then you shall delight in the Almighty and you shall lift up your face toward God. You shall entreat him and he will hear you, and your vows you shall fulfill. When you make a decision, it shall succeed for you, and upon your ways the light shall shine (Jb 22,26-28).

Many are the plans in a man's heart, but it is the decision of the Lord that endures (Prv 19,21).

Not by appearance shall he judge, nor by hearsay shall he decide, but he shall judge the poor with justice and decide aright for the land's afflicted (Is 11,3-4).

The Calming of a Storm at Sea: They woke him and said to him, "Teacher, do you not care that we are perishing?" He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind ceased and there was great calm. Then he asked them, "Why are you terrified? Do you not yet have faith" (Mk 4,38-40).

Dependence/ Interdependence

For you are my hope, O Lord; my trust, O God, from my youth. On you I depend from birth; from my mother's womb you are my strength; constant has been my hope in you (Ps 71,5-6).

Then, too, heed your own heart's counsel; for what have you that you can depend on more (Sir 37,13)?

Differences

Yet with his great knowledge the Lord makes men unlike; in different paths he has them walk (Sir 33,11).

The universe lives and abides forever; to meet each need, each creature is preserved. All of them differ, one from another, yet none of them has he made in vain, for each in turn, as it comes, is good; can one ever see enough of their splendor (Sir 42,24-25)?

Since we have gifts that differ according to the grace given to us, let us exercise them (Rom 12,6).

Discipline

Keep a close watch on yourself, my son, in everything you do, and discipline yourself in all your conduct (Tb 4,14).

...That men may appreciate wisdom and discipline, may understand words of intelligence (Prv 1,2).

For the first step toward discipline is a very earnest desire for her; then, care for discipline is love of her (Wis 6,17).

For to men she (wisdom) is an unfailing treasure; those who gain this treasure win the friendship of God, to whom the gifts they have from discipline commend them (Wis 7,14).

My son, from your youth embrace discipline; thus will you find wisdom with graying hair (Sir 6,18).

You have also forgotten the exhortation addressed to you as sons: "My son, do not disdain the discipline of the Lord or lose heart when reproved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges" (Heb 12,5-7).

Dreams

Now listen to the words of the Lord: Should there be a prophet among you, in visions will I reveal myself to him, in dreams will I speak to him (Nm 12,6).

Then afterward I will pour out my spirit upon all mankind. Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; Even upon the servants and the handmaids, in those days, I will pour out my spirit (Jl 3,1-2).

Education

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age (Mt 28,19-20).

He said to them, "Go into the whole world and proclaim the gospel to every creature (Mk 16,15).

Moses was educated (in) all the wisdom of the Egyptians and was powerful in his words and deeds (Acts 7,22).

I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry (2 Tm 4,1-5).

Failure

I also shook out the folds of my garment, saying, "Thus may God shake from his home and his fortune every man who fails to keep this promise, and may he thus be shaken out and emptied!" And the whole assembly answered, "Amen," and praised the Lord. Then the people did as they had promised (Neh 5,13).

Lord, Father and Master of my life, permit me not to fall by them! Who will apply the lash to my thoughts, to my mind the rod of discipline, that my failings may not be spared, nor the sins of my heart overlooked; lest my failings increase, and my sins be multiplied (Sir 23,1-3).

Fairness

...and he said to them, "You too go into my vineyard, and I will give you what is just"' ... And on receiving it they grumbled against the landowner, saying, "These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat." He said to one of them in reply, "My friend, I am not cheating you. Did you not agree with me for the usual daily wage? (Mt 20,4. 11-14).

"Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders (Jn 8,7-9).

Faith

He said to them, "Why are you terrified, O you of little faith?" Then he got up, rebuked the winds and the sea, and there was great calm (Mt 8,26).

Jesus turned around and saw her, and said, "Courage, daughter! Your faith has saved you." And from that hour the woman was cured (Mt 9,22).

And the apostles said to the Lord, "Increase our faith." The Lord replied, "If you have faith the size of a mustard seed, you would say to (this) mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you" (Lk 17,5-6).

Do not let your hearts be troubled. You have faith in God; have faith also in me (Jn 14,1).

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God (Rom 5,1-2).

But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we preach), for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. For the scripture says, "No one who believes in him will be put to shame" (Rom 10,8-11).

Family

And whoever does not provide for relatives and especially family members has denied the faith and is worse than an unbeliever (1 Tm 5,8).

Fear

"Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span?...Do not worry about tomorrow; tomorrow will take care of itself (Mt 6,25-31).

Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, "My soul is sorrowful even

to death. Remain here and keep watch. " He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will" (Mk 14,32-36).

On hearing this, Jesus answered him, "Do not be afraid; just have faith and she will be saved" (Lk 8,50).

There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love (1 Jn 4,18).

Freedom

And I will walk at liberty, because I seek your precepts (Ps 119,45).

Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free" (Jn 8,31-32).

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom (2 Cor 3,17).

For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love (Gal 5,13).

Be free, yet without using freedom as a pretext for evil, but as slaves of God (1 Pt 2,16).

Friends

By the time David finished speaking with Saul, Jonathan had become as fond of David as if his life depended on him; he loved him as he loved himself. Saul laid claim to David that day and did not allow him to return to his father's house. And Jonathan entered into a bond with David, because he loved him as himself (1 Sm 18,1-3).

A faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price, no sum can balance his worth. A faithful friend is a life-saving remedy, such as he who fears God finds; For he who fears God behaves accordingly, and his friend will be like himself (Sir 6,14-17).

You are my friends if I do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another (Jn 15,14-16).

None of us lives for oneself, and no one dies for oneself (Rom 14,7).

Generosity

Lavishly he gives to the poor; his generosity shall endure forever; his horn shall be exalted in glory (Ps 112,9).

He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood" (Mk 12,41-44).

...for in a severe test of affliction, the abundance of their joy and their profound poverty overflowed in wealth of generosity on their part (2 Cor 8,2).

In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law (Gal 5,22).

Do not neglect to do good and to share what you have; God is pleased by sacrifices of that kind (Heb 13,16).

Giving

Let not your hand be open to receive and clenched when it is time to give (Sir 4,31).

Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica, devout and God-fearing along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly (Acts 10,1-2).

In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, "It is more blessed to give than to receive" (Acts 20,35).

Goals

Keep this book of the law on your lips. Recite it by day and by night, that you may observe carefully all that is written in it; then you will successfully attain your goal (Jos. 1,8).

Entrust your works to the Lord, and your plans will succeed (Prv 16,3).

The prayer of the lowly pierces the clouds; it does not rest till it reaches its goal (Sir 35,17).

I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus. Let us then, who are "perfectly mature" adopt this attitude. And if you have a different attitude, this too God will reveal to you. Only, with regard to what we have attained, continue on the same course (Phil 3,14-16).

Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of (your) faith, the salvation of your souls (1 Pt 1,8-9).

Gratitude

"My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior" (Lk 1,46-47).

And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you" (Lk 17,15-19).

You are being enriched in every way for all generosity, which through us produces thanksgiving to God, for the administration of this public service is not only supplying the needs of the holy ones but is also overflowing in many acts of thanksgiving to God (2 Cor 9,11-12).

So, as you received Christ Jesus the Lord, walk in him, rooted in him and built upon him and established in the faith as you were taught, abounding in thanksgiving (Col 2,6-7).

Greed

From a man's greed comes his shame; rather be a poor man than a liar (Prv 19,22).

For in his greed he is like a storm. "Eat and drink," he says to you, though his heart is not with you (Prv 23,7).

Then he said to the crowd, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions" (Lk 12,15).

Grief

"Be brave, my daughter. May the Lord of heaven grant you joy in place of your grief. Courage, my daughter." Then she left (Tb 7,17).

I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a firstborn (Zec 12,10).

He said to the man with the withered hand, "Come up here before us." Then he said to them, "Is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?" But they remained silent. Looking around at them with anger and grieved at their hardness of heart, he said to the man,"Stretch out your hand." He stretched it out and his hand was restored (Mk 3,3-5).

Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy (Jn 16,20).

Guilt

Afterward, however, David regretted having numbered the people, and said to the Lord: "I have sinned grievously in what I have done. But now, Lord, forgive the guilt of your servant, for I have been very foolish (2 Sm 24,10).

For your name's sake, O Lord, you will pardon my guilt, great as it is (Ps 26,11).

Indeed, I acknowledge my guilt; I grieve over my sin (Ps 38,19).

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me (Ps 51,3-4).

Hatred

"You shall not bear hatred for your brother in your heart. Though you may have to reprove your fellow man, do not incur sin because of him (Lv 19,17).

In return for my love they slandered me, but I prayed. They repaid me evil for good and hatred for my love (Ps 109,4-5).

Hatred stirs up disputes, but love covers all offenses (Prv 10,12).

Helping

He does a kindness who lends to his neighbor, and he fulfills the precepts who holds out a helping hand (Sir 29,1).

I commend you to Phoebe our sister, who is (also) a minister of the church at Cenchreae, that you may receive her in the Lord in a manner worthy of the holy ones, and help her in whatever she may need from you, for she has been a benefactor to many and to me as well (Rom 16,1-2).

He rescued us from such great danger of death, and he will continue to rescue us; in him we have put our hope (that) he will also rescue us again, as you help us with prayer, so that thanks may be given by many on our behalf for the gift granted us through the prayers of many (2 Cor 1,10-11).

Because he himself was tested through what he suffered, he is able to help those who are being tested (Heb 2,18).

Honesty

You shall not bear false witness against your neighbor (Ex 20,16).

"Here I stand! Answer me in the presence of the Lord and of his anointed. Whose ox have I taken? Whose ass have I taken? Whom have I cheated? Whom have I oppressed? From whom have I accepted a bribe and overlooked his guilt? I will make restitution to you...." They replied, "You have neither cheated us, nor oppressed us, nor accepted anything from anyone." So he said to them, "The Lord is witness against you this day, and his anointed as well, that you have found nothing in my possession." "He is witness, " they agreed (1 Sm 12,3-5).

A newsmonger reveals secrets, but a trustworthy man keeps a confidence (Prv 11,13).

These then are the things you should do: Speak the truth to one another; let there be honesty and peace in the judgments at your gates, and let none of you plot evil against another in his heart nor love a false oath. For all these things I hate, says the Lord (Zec 8,16-17).

Therefore, since we have this ministry through the mercy shown us, we are not discouraged. Rather, we have renounced shameful, hidden things; not acting deceitfully or falsifying the word of God, but by the open declaration of the truth we commend ourselves to everyone's conscience in the sight of God (2 Cor 4,1-2).

Hope

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us (Rom 5,1-5).

For in hope we are saved. Now hope that sees for itself is not hope. For who hopes for what one sees? But if we hope for what we do not see, we wait with endurance (Rom 8,24-25).

Rejoice in hope, endure in affliction, persevere in prayer (Rom 12,12).

Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead (1 Pt 1,3).

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God (1 Pt 1,20-21).

Illnesses

He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people (Mt 4,23).

He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction" (Mk 5,34).

Immigrants

They replied, "Stand back! This fellow," they sneered, "came here as an immigrant, and now he dares to give orders! We'll treat you worse than them!" With that, they pressed hard against Lot, moving in closer to break down the door (Gn 19,9).

Industry

The slack hand impoverishes, but the hand of the diligent enriches (Prv 10,4).

His master said to him, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy." (Mt 25,21).

Jealousy

Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over (Mk 15,9-10).

Let us then throw off the works of darkness (and) put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh (Rom 13,12-14).

...for you are still of the flesh. While there is jealousy and rivalry among you, are you not of the flesh and behaving in an ordinary human way (1 Cor 3,3)?

Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated (1 Cor 13,4).

But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. Wisdom of this kind does not come down from above but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity (Jas 3,14-17).

Judging Others

Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you (Mt 7,1-3).

Stop judging by appearances, but judge justly (Jn 7,24).

"Let the one among you who is without sin be the first to throw a stone at her."...Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin any more" (Jn 8,7.10-11).

Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God; for it is written: "As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God." So (then) each of us shall give an account of himself (to God) (Rom 14,10-12).

Justice

The Rock—how faultless are his deeds, how right all his ways! A faithful God, without deceit, how just and upright he is (Dt 32,4)!

This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own (Is 58,6-7).

You have been told, O man, what is good, and what the Lord requires of you: Only to do the right and to love goodness, and to walk humbly with your God (Mi 6,8).

For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones (Heb 6,10).

Leadership

Then all the friends of Judas came together and said to Jonathan: "Since your brother Judas died, there has been no one like him to oppose our enemies, Bacchides and those who are hostile to our nation. Now therefore we have chosen you today to be our ruler and leader in his place, and to fight our battle." From that moment Jonathan accepted the leadership, and took the place of Judas his brother (1 Mc 9,28-31).

And I rejoiced in them all, because Wisdom is their leader, though I had not known that she is the mother of these (Wis 7,12).

Let the greatest among you be as the youngest, and the leader as the servant (Lk 22,26).

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering (Heb 2,10).

Loneliness

But you, O Lord, be not far from me; O my help, hasten to aid me. Rescue my soul from the sword, my loneliness from the grip of the dog (Ps 22,20-21).

Loss

By whom the reprobate is despised, while he honors those who fear the Lord; Who, though it be to his loss, changes not his pledged word (Ps 15,4).

Some misfortunes bring success; some things gained are a man's loss (Sir 20,8).

(But) whatever gains I had, these I have come to consider a loss because of Christ. More than that, I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ (Phil 3,7-8).

Love

I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another (Jn 13,34-35).

Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails....So faith, hope, love remain, these three; but the greatest of these is love (1 Cor 13,4-8.13).

For this is the message you have heard from the beginning: we should love one another (1 Jn 3,11).

Children, let us love not in word or speech but in deed and truth (1 Jn 3,18).

Loyalty

But be very careful to observe the precept and law which Moses, the servant of the Lord, enjoined upon you: love the Lord, your God; follow him faithfully; keep his commandments; remain loyal to him; and serve him with your whole heart and soul (Jos 22,5).

If you choose you can keep the commandments; it is loyalty to do his will (Sir 15,15).

All that comes from bribes or injustice will be wiped out, but loyalty remains for ages (Sir 40,12).

You shall return by the help of your God, if you remain loyal and do right and always hope in your God (Hos 12,7).

It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel (Lk 22,28-30).

Lying

O Lord, deliver me from lying lips, from treacherous tongue (Ps 120,2).

Truthful lips endure forever, the lying tongue, for only a moment (Prv 12,19).

They ready their tongues like a drawn bow; with lying, and not with truth, they hold forth in the land. They go from evil to evil, but me they know not, says the Lord (Jer 9,2).

Therefore, put away falsehood, speak the truth, each one to his neighbor, for we are members one of another (Eph 4,25).

But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator (Col 3,8-10).

Nature

God looked at everything he had made, and he found it very good (Gn 1,31).

Let the earth bless the Lord, praise and exalt him above all forever. Mountains and hills, bless the Lord; praise and exalt him above all forever. Everything growing from the earth, bless the Lord; praise and exalt him above all forever. You springs, bless the Lord: praise and exalt him above all forever. Seas and rivers, bless the Lord; praise and exalt him above all forever. You dolphins and all water creatures, bless the Lord; praise and exalt him above all forever. All you birds of the air, bless the Lord, praise and exalt him above all forever. All you beasts, wild and tame, bless the Lord; praise and exalt him above all forever (Dn 3,74-81).

Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them (Mt 6,26-29).

Obedience

Happy the man who follows not the counsel of the wicked nor walks in the way of sinners, nor sits in the company of the insolent, but delights in the law of the Lord and meditates on his law day and night. He is like a tree planted near running water, That yields its fruit in due season, and whose leaves never fade (Whatever he does, prospers) (Ps 1,1-3).

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes (Ps 119,4-5)!

He (Jesus) went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart (Lk 2,51).

Children, obey your parents (in the Lord), for this is right. Honor your father and mother. This is the first commandment with a promise, "that it may go well with you and that you may have a long life on earth" (Eph 6,1-3).

Parents

With your whole heart honor your father; your mother's birthpangs forget not. Remember, of these parents you were born; what can you give them for all they gave you (Sir 7,27-28)?

When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced (in) wisdom and age and favor before God and man (Lk 2,48-52).

His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "neither he nor his parents sinned; it is so that the works of God might be made visible through him" (Jn 9,2-3).

But if a widow has children or grandchildren, let these first learn to perform their religious duty to their own family and to make recompense to their parents, for this is pleasing to God (1 Tm 5,4).

Patience

I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace (Eph 4,1-3).

Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God, strengthened with every power, in accord with his glorious might, for all endurance and patience, with joy giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light (Col 1,9-12).

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do (Col 4,12-13).

We earnestly desire each of you to demonstrate the same eagerness for the fulfillment of hope until the end, so that you may not become sluggish, but imitators of those who, through faith and patience, are inheriting the promises (Heb 6,11-12).

The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance (2 Pt 3,9).

Peace

They proclaimed: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest" (Lk 20,38).

When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you" (Jn 20,20-21).

For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it (Eph 2,14-16).

And the fruit of righteousness is sown in peace for those who cultivate peace (Jas 3,18).

For: Whoever would love life and see good days must keep the tongue from evil and the lips from speaking deceit, must turn from evil and do good, seek peace and follow after it. For the eyes of the Lord are on the righteous and his ears turned to their prayer, but the face of the Lord is against evildoers (1 Pt 3,10-12).

May mercy, peace, and love be yours in abundance (Jude 1,2).

Perseverance

They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me." And many rebuked him, telling him to

be silent. But he kept calling out all the more, "Son of David, have pity on me." Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, he is calling you." He threw aside his cloak, sprang up, and came to Jesus. Jesus said to him in reply, "What do you want me to do for you?" The blind man replied to him, "Master, I want to see." Jesus told him, "Go your way; your faith has saved you." Immediately he received his sight and followed him on the way (Mk 10,46-52).

But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance (Lk 8,15).

Consider it all joy, my brothers, when you encounter various trials, for you know that the testing of your faith produces perseverance. And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing (Jas 1,2-4).

For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love. If these are yours and increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ (2 Pt 1,5-8).

Poverty

The spirit of God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, To proclaim liberty to the captives and release to the prisoners (Is 61,1).

When John heard in prison of the works of the Messiah, he sent his disciples to him with this question, "Are you the one who is to come, or should we look for another?" Jesus said to them in reply, "Go and tell John what you hear and see: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them (Mt 11,2-5).

And raising his eyes toward his disciples he said: "Blessed are you who are poor, for the kingdom of God is yours" (Lk 6,20).

We are treated as deceivers and yet are truthful; as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things (2 Cor 6,8-10).

Only, we are to be mindful of the poor, which is the very thing I was eager to do (Gal 2,10).

Listen, my beloved brothers. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him (Jas 3,5)?

Power

Hearken, you who are in power over the multitude and lord it over throngs of peoples! Because authority was given you by the Lord and sovereignty by the Most High, who shall probe your works and scrutinize your counsels (Wis 6,2-3)!

You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him (Acts 10,36-38).

For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek (Rom 1,16).

But we hold this treasure in earthen vessels, that the surpassing power may be of God and not from us (2 Cor 4,7).

...but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me (2 Cor 12,9).

Prejudice

I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism (1 Tm 5,21).

Pride

This is my beloved Son, with whom I am well pleased (Mt 3,17).

When pride comes, disgrace comes; but with the humble is wisdom (Prv 11,2).

Pride goes before disaster, and a haughty spirit before a fall (Prv 16,18).

For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast (Eph 2,8-9).

Reconciliation

Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Mt 5,23-24).

Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled will we be saved by his life (Rom 5,10).

So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him (2 Cor 5,17-21).

Rejection

Jesus said to them, "Did you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes'" (Mt 21,42).

Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me" (Lk 10,16).

Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, 'Look, there he is,' (or) 'Look, here he is.' Do not go off, do not run in pursuit. For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be (in his day). But first he must suffer greatly and be rejected by this generation" (Lk 17,22-25).

Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me (Jn 6,37-38).

Repentance

Before you have fallen, humble yourself; when you have sinned, show repentance (Sir 18,20).

From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand" (Mt 4,17).

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God; "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel" (Mk 1,14-15).

Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise" (Lk 23,42-43).

Peter (said) to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit" (Acts 2,38).

Repent, therefore, and be converted, that your sins may be wiped away, and that the Lord may grant you times of refreshment and send you the Messiah already appointed for you (Acts 3,19-20).

Respect for Life

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground" (Gn 1,24-26).

Then the Lord said to Noah: "Go into the ark, you and all your household, for you alone in this age have I found to be truly just. Of every clean animal, take with you seven pairs, a male and its mate; and of the unclean animals, one

pair, a male and its mate; likewise, of every clean bird of the air, seven pairs, a male and a female, and of all the unclean birds, one pair, a male and a female. Thus you will keep their issue alive over all the earth" (Gn 7,1-3).

More precious than gold is health and well-being, contentment of spirit than coral. No treasure greater than a healthy body; no happiness, than a joyful heart (Sir 30,15-16).

Responsibility

His master said to him, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy" (Mt 25,23).

When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves" (Mt 27,24).

Each one must examine his own work, and then he will have reason to boast with regard to himself alone, and not with regard to someone else, for each will bear his own load (Gal 6,4-5).

Seeking Help

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him (Mt 7,7-11).

Self-Awareness

(The Boy Jesus in the Temple) "Did you not know that I must be in my Father's house" (Lk 2,49)?

Self-Concept

My son, with humility have self-esteem; prize yourself as you deserve (Sir 10,27).

The second is like it: You shall love your neighbor as yourself (Mt 22,39).

Selfishness

Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him (Jn 7,18).

By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of God, who will repay everyone according to his works: eternal life to those who seek glory, honor, and immortality through perseverance in good works, but wrath and fury to those who selfishly disobey the truth and obey wickedness (Rom 2,5-8).

(Love) is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury (1 Cor 13,5).

But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth (Jas 3,14).

Service

But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many (Mk 10,3-45).

Fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist...."You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" (Jn 13,3-5,13-15).

Sharing

Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life (1 Tm 6,18-19).

If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him? Children, let us love not in word or speech but in deed and truth (1 Jn 3,17-18).

Stealing

You shall not steal (Ex 20,15).

Then you who teach another, are you failing to teach yourself? You who preach against stealing, do you steal (Rom 2,21)?

The thief must no longer steal, but rather labor, doing honest work with his (own) hands so that he may have something to share with one in need (Eph 4,28).

Stewardship

The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it (Gn 2,15).

The Lord from the earth created man, and in his own image he made him. Limited days of life he gives him and makes him return to earth again. He endows man with a strength of his own, and with power over all things else on earth (Sir 17,1-3).

As each one has received a gift, use it to serve one another as good stewards of God's varied grace (1 Pt 4,10).

Success

He who plans a thing will be successful; happy is he who trusts in the Lord (Prv 16,20)!

When a man is successful even his enemy is friendly; in adversity even his friend disappears (Sir 12,9).

Suffering

Then Jesus said to his disciples, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it" (Mt 16,24-25).

The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him (Rom 8,16-17).

For as Christ's sufferings overflow to us, so through Christ does our encouragement also overflow (2 Cor 1,5).

Son though he was, he learned obedience from what he suffered (Heb 5,8).

Therefore, since Christ suffered in the flesh, arm yourselves also with the same attitude (for whoever suffers in the flesh has broken with sin), so as not to spend what remains of one's life in the flesh on human desires, but on the will of God (1 Pt 4,1-2).

As a result, those who suffer in accord with God's will hand their souls over to a faithful creator as they do good (1 Pt 4,19).

Temptation

Filled with the holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil....Jesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test'." When the devil had finished every temptation, he departed from him for a time (Lk 4,1-2.12-13).

Brothers, even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit, looking to yourself, so that you also may not be tempted (Gal 6,1).

Because he himself was tested through what he suffered, he is able to help those who are being tested (Heb 2,18).

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin (Heb 4,15).

Time

There is an appointed time for everything, and a time for every affair under the heavens (Eccl 3,1ff).

Be watchful! Be alert! You do not know when the time will come (Mk 13,33).

But when the fullness of time had come, God sent his Son, born of a woman, born under the law (Gal 4,4).

Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up (Gal 6,9).

He has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth (Eph 1,9-10).

Trust

Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment (1 Tm 6,17).

Let us hold unwaveringly to our confession that gives us hope, for he who made the promise is trustworthy (Heb 10,23).

Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world (1 Jn 4,1).

Truth

The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth (Mk 5,33).

Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth and the truth will set you free" (Jn 8,31-32).

They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth (Jn 17,16-19).

So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth" (Jn 18,37-38).

Values

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection (Col 3,12-14).

Wealth

Honor the Lord with your wealth, with first fruits of all your produce (Prv 3,9).

It is the Lord's blessing that brings wealth, and no effort can substitute for it (Prv 10,22).

Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment (1 Tm 6,17).

Work

By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken (Gn 3,19).

Rather, we wanted to present ourselves as a model for you, so that you might imitate us. In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat. We hear that some are conducting themselves among you in a disorderly way, by not keeping busy but minding the business of others. Such people we instruct and urge in the Lord Jesus Christ to work quietly and to eat their own food (2 Thes 3,9-12).

But let our people, too, learn to devote themselves to good works to supply urgent needs, so that they may not be unproductive (Ti 3,14).

Therefore, a sabbath rest still remains for the people of God. And whoever enters into God's rest, rests from his own works as God did from his (Heb 4,9-10).

APPENDIX

Key to Chart of References

AIDS	A Time for a Moral Renaissance
AMD	Address at Mission Dolores
AUNGA	Address to the UN General Assembly
AWFC	Address to the World Food Conference
BCL	Birth Control Laws
BRHD	Biological Research and Human Dignity
BSTU	Brothers and Sisters To Us
C	Catholicism
CA	A Call to Action
CAR	Church and Racism
CC	A Call to Compassion
CD	Catholic Doctors: Higher Witnesses
CG	Called and Gifted
CL	Condition of Labor
CMW	Church in the Modern World
COT	Christians in Our Time
CP	Challenge of Peace
CR	A Challenge and a Responsibility
CSL	Constitution on the Sacred Liturgy
CVS	A Christian View of Sports
CWP	Collaborators With Parents
DCC	Dogmatic Constitution on the Church
DCE	Declaration on Christian Education
DCMA	Decree on the Church's Missionary Activity
DE	Decree on Ecumenism
DFSRP	Drugs, A False Solution to a Real Problem
DGM	Dangers of Genetic Manipulation
DH	Devoted to the Handicapped
DHD	Defending Human Dignity
DISC	Decree on the Instruments of Social Communication
DLD	Declaration on Life and Death
DPA	Declaration on Procured Abortion
DRF	Declaration on Religious Freedom
DY	Drugs and Youth
E	Euthanasia
ED	Evil of Drugs
EJFA	Economic Justice For All
FP	A Family Perspective in Church and Society
FRN	Fundamental Right to Nourishment
FSGC	Faith, Science and the Galileo Case
FWS	Furthering the Work of the Synod
HG	Humani Generis
HHC	Health and Health Care
HLOD	Human Life in Our Day
ISA	In the Sight of All
JW	Justice in the World
LD	Life and Death
LGG	Land is God's Gift Entrusted to Man from the Very Beginning
LV	Lateran V
MMCD	Moral Medical Code Needed
MSHE	Man's Stewardship of His Environment
O	Origins
OAE	On Atomic Energy
OCSP	On Christianity and Social Progress
ODP	On the Development of Peoples
ODVW	On the Dignity and Vocation of Women
OEMW	On Evangelization in the Modern World
OF	On the Family
OHRR	On Human Rights and Reconciliation
OHW	On Human Work
OMPGHP	On the Moral Principles Governing Human Procreation
PE	Peace on Earth
PM	Problems of Migration
PMA	Pastoral Message on Abortion
PP	A Patient is a Person
PTATY	'Pacem in Terris' After Ten Years
RAHTF	Report of the Ad Hoc Task Force on Food, Agriculture, & Rural Concerns
RDECS	Religious Dimension of Education in a Catholic School
RDH	Right to a Decent Home
REC	Reflections on the Energy Crisis
RHLODP	Respect for Human Life and the Dignity of Procreation
RM	Redeemer of Man
RP	Responsible Procreation
RS	Responsibility of Science
RW	Rights of Women
RWCS	Role of Woman in Contemporary Society
SA	Society and the Aged
SE	State as Executioner
SFH	Statement on Feeding the Hungry
SG	Strangers and Guests
SLF	Sharing the Light of Faith
SOP	Statement on Population
SP	Science and Progress
SPGPL	Statement in Protest of US Government Programs Against the Right to Life
SRDNAR	Statement on Recombinant DNA Research
SRMSH	Scientific Research and Man's Spiritual Heritage
TCS	The Catholic School
TKC	Thy Kingdom Come
TTJD	To Teach As Jesus Did
UDHRUN	Universal Declaration of Human Rights of the United Nations
VV	Vision and Values

Summary Of Topics and References

Topic	Social Studies	Science	Literature
Abortion		RHLODP 4, #I.1 DPA 12-13 CMW 51 SE 128, 129	
Abundance/Scarcity	EJFA 170 ODP 23		
Acceptance			Mt 26,39 Lk 4,24
Achievement			1 Cor 9,24-27 Gal 6,4 2 Tm 4,7-8
Addiction (Chemical)		DFSRP 304 DY 230-231 ED 357, 359	
Agricultural Production	EJFA 217 PE 101		
Agriculture	EJFA 228 OCSP 142	SG 89	
AIDS		AMD 10 CC 14 AIDS 2, 3 CR 15	
Anger			Wis 15,1 Mt 5,22-24 Eph 4,26 Jas 2,19
Anxiety			Prv 12,25 Prv 15,16 Mt 13,22 Phil 4,6
Arguing			Mk 9,33-37 Phil 2,14-15
Authority	CMW 74 PE 84		
Beauty	Ps 8 CSL 122		
Beliefs (Religious)	OHRR 12 DRF 1		
Belonging	TTJD 13		2 Cor 10,7
Bill of Rights	PE 9, 14 CMW 29		
Bioethics		SLF 19	
Biological Warfare		CP 210	
Biotechnology		RAHTF C4	
Birth Control		OMPGHP 10,14-16 CMW 51, 87 SLF 105b	

Topic	Social Studies	Science	Literature
Bravery			Dt 31,6 Tb 7,17 Mt 10,26-31 Mt 14,26-27 Mk 5,36
Caring			Dt 32,10 Jn 10,11-15 Acts 27,3
Change			1 Cor 15,51-52
Chemical Warfare (see Biological Warfare)			
Citizen	PE 35, 73-74 EJFA 120, 123		
Co-Responsibility		CA 47	
Colonization	ODP 7 JW Part I		
Common Good	OCSP 80 CMW 43, 74 PE 53	PE 137 REC 13	
Communication	CMW 6 CA 20		
Community	SLF 70 RM 21 EJFA Pr. 17 EJFA 46 ODP 23	TTJD 24, 26	Jn 13,34-35 Acts 2,42-44 1 Cor 12,12.25-26 1 Pt 4,9
Compassion			Ps 25,6-7 Ps 40,12 Ps 103,13 Zec 7,9 Mt 15,29-31
Competition	OCSP 35 CA 9 ODP 33, 61	REC 68	Phil 2,1-4
Conflict	CP 225 ODP 10		
Conscience			Ws 17,11 Sir 14,2 Acts 24,15-16 Phil 1,9-11
Conservation		SG 95 REC 36	
Consumer	OCSP 113-115		
Cooperation	OCSP 202 DE 12		Ps 133,1 Mt 18,19-20 Rom 12,4-8
Courage	COT 10	COT 10 C 1010	1 Sm 17,32...37 Mt 10,26-33 Jn 14,1 Jn 16,33 Acts 4,18-20

Topic	Social Studies	Science	Literature
Creation		Apos. Creed SLF 51, 85 PE 3	
Crop Production		SFH 25 AWFC 4 LGG 1,2	
Cultural/Ethnic Groups			Zec 8,20-21 Rom 10,12-13
Culture	CMW 53, 60 DCE 8		
Death		LD 353 DLD 20	Jn 5,24 Jn 11,25-26 Jn 12,24 Rm 5,6-8 Rm 8,38-39
Decision Making			Jos 24,15 Jb 22,26-28 Prv 19,21 Is 11,3-4 Mk 4,38-40
Democracy	CMW 75 CA 47		
Dependence/Interdependence	OCSP 157		Ps 71,5-6 Sir 37,13
Developing Countries	EJFA 262 OCSP 157		
Differences			Sir 33,11 Sir 42,24-25 Rom 12,6
Discipline			Tb 4,14 Prv 1,2 Wis 6,17 Wis 7,14 Sir 6,18 Heb 12,5-7
Discrimination	CMW 29		
Diversity	SLF 72c, 159 Rom 12,4-5		
Dreams			Nm 12,6 Jl 3,1-2
Duties	PE 28-30		
Ecology	EJFA 12 REC 43	EJFA 12 RAHTF 4	
Economics	EJFA Pr. 13 EJFA Pr. 15 EJFA 21		
Education	TTJD 7 EJFA 341 DCE 1, 3, 6 EFJA 343		Mt 28,19-20 Mk 16,15 Acts 7,22 2 Tm 4,1-5

Topic	Social Studies	Science	Literature
Employment	EJFA 136 CMW 68 CA 14		
Empowerment		CMW 4	
Energy		REC 15, 27-28 REC 55, 65 REC 89, 91	
Environment	JW Part I CA 21	RAHTF C4 TTJD 29 MSHE 100	
Equality	CMW 28 DCC 32		
Ethics	DISC 6 CWP 342 RDECS 88	SP 367 DGM 19 RP 245	
Ethnicity	PE 96		
Euthanasia		CMW 27 E 289,294,295	
Evolution		LV HG	
Failure			Neh 5,13 Sir 13,1-3
Fairness			Mt 20,4.11-14 Jn 8,7-9
Faith	DRF 10 CMW 21	CMW 36, 59 C 25	Mt 8,26 Mt 9,22 Lk 17,5-6 Jn 14,1 Rom 5:,1-2 Rom 10,8-11
Family	OF 70 FP 8 FP 8-9		1 Tm 5,8
Farming	SG 34 RAHTF 2, C1		
Fear			Mt 6,25-31 Mk 14,32-36 Lk 8,50 1 Jn 4,18
Food Supply/Distribution		CMW 69 FRN 373 SP 366	
Freedom	EJFA 14, 110		Ps 119,45 Jn 8,31-32 2 Cor 3,17 Gal 5,13 1 Pt 2,16
Friends			1 Sm 18,1-3 Sir 6,14-17 Jn 15,14-16 Rom 14,7

Topic	Social Studies	Science	Literature
Generosity		Ps 112,9	Mk 12,41-44 2 Cor 8,2 Gal 5,22 Heb 13,16
Genetic Engineering		SRDNAR 15-16 SP 366 DGM 20, 21	
Genocide		CMW 79 HLOD 124	
Geography	Ps 24,1 Dn 3,57-80 PE 3		
Giving			Sir 4,31 Acts 10,1-2 Acts 20,35
Goals			Jos 1,8 Prv 16,3 Sir 35,17 Phil 3,14-16 1 Pt 1,8-9
Government	PE 70-71 CMW 31		
Gratitude			Lk 1,46-47 Lk 17,15-19 2 Cor 9,11-12 Col 2,6-7
Greed			Prv 19,22 Prv 23,7 Lk 12,15
Grief			Tb 7,17 Zec 12,10 Mk 3,3-5 Jn 16,20
Guilt			2 Sm 24,10 Ps 26,11 Ps 38,19 Ps 51,3-4
Handicapped	TTJD, 110 DH 159-160,164	DH 160-161	
Hatred			Lv 19,17 Ps 109,4-5 Prv 10,12
Health Care		HHC 10 DLD 21 MMCN 42 DFD 365	
Helping			Sir 29,1 Rm 16,1-2 2 Cor 1,10-11 Heb 2,18

Topic	Social Studies	Science	Literature
Holiness of Life	EJFA, 332 SLF 72b SLF 97	Gn 1,27-28 OCSP 194 RHLODP 5	
Honesty			Ex 20,16 1 Sm 12,3-5 Prv 11,13 Zec 8,16-17 2 Cor 4,1-2
Hope	CMW 21 TTJD 8,9	TTJD 9	Rom 5,1-5 Rom 8,24-25 Rom 12,,12 1 Pt 1,3 1 Pt 1,20-21
Human Community		SG 108 SLF 70	
Human Dignity	EJFA Pr. 13 OCSP 219-220 Gn 4-11 EJFA 96 RAHTF 2	PE 9, 10 SLF 22 DHD 366 CMW 26	
Human Embryo		RHLODP 1	
Human Rights	PE 9-27 JW Part III TKC App. III EJFA 80	HHC 54 SA 10	
Hunger (World)		SG 93	
Hygiene		HHC 15-16	
Illnesses			Mt 4,23 Mk 5,34
Immigrants			Gn 19,9
Immigration	OCSP 45 PE 102-103		
Independence	CMW 36		
Industrialization	ODP 25 AWFC 6		
Industry			Prv 10,4 Mt 25,21
Institutions	EJFA 76, 118		
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Invention	DISC 1		
Jealousy			Mk 15,9-10 Rom 13,12-14 1 Cor 3,3 1 Cor 13,4 Jas 3,14-17
Judging Others			Mt 7,1-3 Jn 7,24 Jn 8,7.10-11 Rom 14,10-12

Topic	Social Studies	Science	Literature
Justice	EJFA 68-71, 86 PE 60-62 EFJA 120	HHC 13 ODP 22 TTJD 10	Dt 32,4 Is 58,6-7 Mi 6,8 Heb 6,10
Labor	CMW 67		
Labor Unions	OHW 20 EJFA 104, 106		
Land Ownership	EJFA 114		
Land Use		SG 58, 66, 68 SFH 24 RDH 52	
Landforms	Dn. 3:74-76		
Language	SLF 45 SA 35		
Law	CMW 75 PE 6-7		
Leadership			1 Mc 9,28-31 Wis 7,12 Lk 22,26 Heb 2,10
Leisure	EJFA 338 OCSP 249-50 CVS 43		
Liberation	RDECS 94		
Liberty	CMW 75		
Loneliness			Ps 22,20-21
Loss			Ps 15,4 Sir 20,8 Phil 3,7-8
Love	CMW 38, 26	CMW 28, 37	Jn 13,34-35 1 Cor 13,4-8.13 1 Jn 3,11 1 Jn 3,18
Loyalty	CMW 75		Jos 22,5 Sir 15,15 Sir 40,12 Hos 12,7 Lk 22,28-30
Lying			Ps 120,2 Prv 12,19 Jer 9,2 Eph 4,25 Col 3,8-10
Management	EJFA 111		
Market Economy	CMW 85		
Mass Media	ISA 27 DISC 9, 11		

Topic	Social Studies	Science	Literature
Medicine		PP 3 LD 352 DGM 18 CD 31 MMCN 41	
Migration	PE 106-107 CA 17 PM 359-60		
Militarism	AUNGA CMW 81		
Molecular Biology		SRMSP 352	
Morality	SLF 38 SMW 30	CMW 62	
Nation/National	PE 80		
Natural Law		CMW 79 PMA 1	
Natural Resources		AWFC PTATY 28 SOP 7	
Nature			Gn 1,31 Dn 3,74-81 Mt 6,26-29
Neighbor/Neighborhood	SLF 91 CMW 27		
Nonviolence		CMW 78	
Nuclear Energy		OAE 140-141 REC 47-48	
Nuclear Power		REC 45	
Nutrition		SFH 9 SA 26, 28	
Obedience			Ps 1,1-3 Ps 119,4-5
Parents			Lk 2,51 Eph 6,1-3 Sir 7,27-28 Lk 2,48-52 Jn 9,2-3 1 Tm 5,4
Participation	CMW 65 EJFA 82, 188		
Patience			Eph 4,1-3 Col 1,9-12 Col 4,12-13 Heb 6,11-12 2 Pt 3,9
Patriotism	DCMA 15 CMW 75		

Topic	Social Studies	Science	Literature
Peace	CMW 78, 82 CP 27, 284		Lk 20,38 Jn 20,20-21 Eph 2,14-16 Jas 3,18 1 Pt 3,10-12 Jude 1,2
Perseverance			Mk 10,46-52 Lk 8,15 Jas 1,2-4 2 Pt 1,5-8
Political value system	CMW 75		
Pollution		REC 40	
Poor	EJFA Pr. 16 EJFA 24, 87 CA 23 RAHTF 3		
Population	CMW 87 ODP 37		
Population Growth		CMW 87 BCL 1-2 SPGP 5,6,8	
Poverty	EJFA 16, 188 EJFA 203-5	JW, Part I	Is 61,1 Mt 11,2-5 Lk 6,20 2 Cor 6,8-10 Gal 2,10 Jas 3,5
Power	CMW 75	CMW 34	Wis 6,2-3 Acts 10,36-38 Rom 1,16 2 Cor 4,7 2 Cor 12,9
Prejudice			1 Tm 5,21
Pride			Mt 3,17 Prv 11,2 Prv 16,18 Eph 2,8-9
Production	PE 101 CMW 64		
Progress/Change	CMW 37	CMW 35 PE 2	
Property	CL 10, 15, 36 EJFA 114-115 ODP 23		
Quality of Life	PE 11 SLF 167		
Racism	BSTU 1, 9, 22 CAR 17,23,24,26		
Reconciliation	SLF 125 VV 201 FWS 13	OEMW 10	Mt 5,23-24 Rom 5,10 2 Cor 5,17-21

Topic	Social Studies	Science	Literature
Rejection			Mt 21,42 Lk 10,16 Lk 17,22-25 Jn 6,37-38
Religious Freedom	DRF 2		
Repentance			Sir 18,20 Mt 4,17 Mk 1,14-15 Lk 23,42-43 Acts 2,38 Acts 3,19-20
Reproductive System		RHLODP 4 RP 246-7 RHLODP II 147-154	
Research/Critical Thinking		CMW 33, 36 RS 247 DCE 10	
Resources	EJFA 324 SFH 21, 24		
Respect for Life		SLF 105b SLF 167	Gn 7,1-3 Sir 30,15-16 Gn 1,24-26
Responsibility	CMW 75		Mt 25,23 Mt 27,24 Gal 6,4-5
Revolution	PE 161-162 ODP 31, 32		
Rights	SLF 157		
Rural	OHW 21 OCSP 127 RAHTF C3		
Sacrifice	CSL 6		
Scientific Competence		PE 147-148 PE 149-150 O (12)16	
Scientific Experimentation		BRHD	
Seeking Help			Mt 7,7-11
Self-Awareness			Lk 2,49
Self-Concept			Sir 10,27 Mt 22,39
Selfishness			Jn 7,18 Rom 2,5-8 1 Cor 13,5 Jas 3,14
Service	SLF 66 TTJD 14, 28, 89	CG 20	Mk 10,43-45 Jn 13,3-5.13-15
Sexism	CA 13 BSTU 8 RW 243 ODVW 10		

Topic	Social Studies	Science	Literature
Sharing			1 Tm 6,18-19 1 Jn 3,17-18
Slavery	UDHRUN Art. 4 Is 61:1 Gal 5:1		
Social groups	PE 62 CMW 80, 83		
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Stealing			Ex 20,15 Rom 2,21 Eph 4,28
Stewardship	Gn 2:15 EJFA 32 SG 50, 55	SG 53, 54 MSHE 100 RAHTF B4, C4 REC 11	Gn 2,15 Sir 17:,1-3 1 Pt 4,10
Success			Prv 16,20 Sir 12,9
Suffering			Mt 16,24-25 Rom 8,16-17 2 Cor 1,5 Heb 5,8 1 Pt 4,1-2 1 Pt 4,19
Technology	SLF 17, 20 TTJD 33	CMW 62 RM 15 PP 2 DCE Intro MSHE 101 RDECS 54	
Temperance		SLF 105c	
Temptation			Lk 4,1-2.12-13 Gal 6,1 Heb 2,18 Heb 4,15
Time	CMW 5		Eccl 3,1ff Mk 13,33 Gal 4,4 Gal 6,9 Eph 1,9-10
Tradition	SLF 59, 45		
Transplants		DLD 21	
Trust			1 Tm 6,17 Heb 10,23 1 Jn 4,1

Topic	Social Studies	Science	Literature
Truth	PE 12 DRF 3	FSGC 104	Mk 5,33 Jn 8,31-32 Jn 17,16-19 Jn 18,37-38
Unemployment	EJFA 15, 144-148		
Values			Col 3,12-14
Violence	CP 285		
Vocation	EJFA 117, 327		
War	CP 80-99		
Wealth	EJFA 49		Prv 3,9 Prv 10,22 1 Tm 6,17
Women	WR ODVW 27 JW 42		
Work	OHW Intro. EJFA 97		Gn 3,19 2 Thes 3,9-12 Ti 3,14 Heb 4,9-10
World Power/Responsibility	CP 234, 236		

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